

AN
INTRODUCTION
TO A
DEVOUT LIFE.

Written

Originally in *French*,

By *S. Francis de Sales*.

Bishop and Prince of *Geneva*.

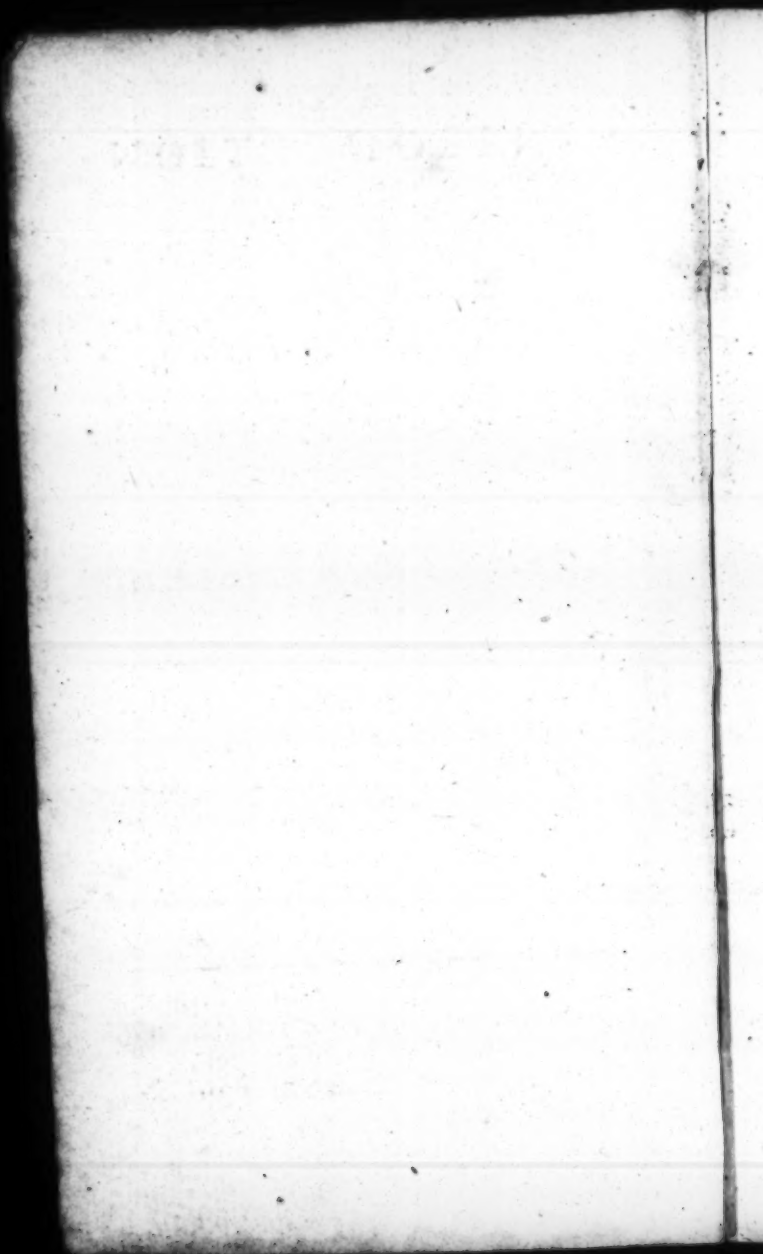
Faithfully

Rendered into ENGLISH.

TO

Which is prefix'd a Summary of
his Life, and adjoyn'd a Colle-
ction of his choicest Maxims.
In the Close is added the Com-
munication of *Dr. Thaulerius*
with a Poor Beggar, teaching us
to resign our selves in all things
to the good Pleasure of God.

London, Printed by *Henry Hills*, Printer
to the Kings Most Excellent Majesty,
for his Houthold and Chappel, for
Mat. Turner at the Lamb in High Hol-
bourn. 1686.



DEDICATORY PRAYER
of the AUTHOR.

O Sweet Jesus, my Lord, my Saviour, and my God, behold me here prostrate before thy divine Majesty, vowing and consecrating this Work to thy glory: Give life to its Words by thy Blessing, that those Souls for whom I have made it, may thence receive the sacred Inspirations I desire them: and particularly that of Imploring for me thy infinite Mercy: to the end that, while I shew others the Way of Devotion in this World, I may not my self be eternally rejected and confounded in the other: but that with them I may for ever sing for a Song of Triumph the Word, which from my heart I pronounce in Testimony of my Fidelity amidst the hazards of this mortal Life, Live Jesus, Live Jesus: Yea Lord Jesus, Live and reign in our hearts for ever and ever. Amen.

*A Summary of the Authors
Life.*

H Eaven made a rich Present to the World on Thursday the Sixth of *August* in the Year 1567. the Birth-day of blessed *Francis de Sales*, his Father was *Francis de Sales*, and his Mother *Frances de Sionnas*, both of them eminent in Vertue and Bloud. He was born in his Seventh Month: and by reason of his advancement of Time, was so tender, that he was kept the first Year wrap'd in Cotten, the Nurses not being suffer'd to touch him with their Hands: An Argument of his future Chastity. The Place of his Birth, was a Chamber dedicated to the Name and Devotion of S. *Francis* of *Assize*, and therefore he was called *Francis*. He was admirably Fair: his Face so sweet, his Countenance
so

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so lovely, and his Behaviour so modest, that the Sight of him rais'd a Meditation of an Angels Beauty. The first Impression that was given him, was the fear of Sin, and the love of Vertue, of which his Soul was so capable, that his good Inclinations were apparent from his very Infancy. His Fathers House was not the only Theater of his Vertues: when he was of Age to go thence, he was sent to the Colledge of *Annessy*, and thence to *Paris*, to the Colledge of *Clermont*, under the Reverend Fathers of the Society of Jesus. These two Colledges were Academies to this blessed Man, where he equally gain'd Learning and Vertue: Learning by the goodness of his Wit, wherein he excell'd others, and by the force of his Judgment, which was already ripe; Vertue by a particular Affection, he had to Devotion,

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and frequenting the Churches, his best Recreation being in reading good Books, hearing devout Sermons, reciting the Crown of our Blessed Lady, and devoutly meditating on those holy Mysteries. The managing of Time is a stumbling block to Youth, yet he husbanded his, so well, that he soon became capable of deep Learning: which obliged his Parents to call him from *Paris*, and send him to *Padua*, under the Government of *Monf. Deage*, Doctor in Divinity, to study the Law: In which he made such Progress, that at the Age of three or four and twenty Years he proceeded Doctor, with the general Applause of eight and twenty Doctors, who knew not which to admire in him most, the subtilty of his Wit, or his rare Vertue and Piety. His heart was too much accusom'd to Devotion, to forget the giving God
thanks

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thanks for the good success of his Studies. He went for that purpose to our Lady of *Loretto*, and thence to *Rome*, to visit the holy Places, and render his Thanks more acceptable. This Voyage being finish'd, and he returned into *Savoy*, his Father, who knew not, that God had chosen this his Son to labour for his Glory, intended to put him to the Parliament at *Chambery*, to be receiv'd there: resolving at his return to procure him some honourable Employment in the World. But Heaven opposed this, shewing by an extraordinary accident, that it consented not to this design: For in his return from *Chambery*, his Horse threw him, yet without hurt, and in the fall, the hanger of his Sword, being loosned from the girdle, fell to the ground; the Sword also falling out of the scabbard, lay upon it in the form of a

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Cross: of which this young Cavalier, taking no notice, got up again on his Horse: but a while after, his Horse stumbling, his Sword fell the second time in the same form of a Cross upon his scabbard. He made then some reflection upon this holy figure; but at last, the same accident hapning the third time, he turn'd to Mons.^r Deage, his Governour, and said with a smiling Countenance: *I see, Sir, that God calls me to follow the way of his Cross, I must obey him.* A discourse, then very short, but vigorous, and lasting in his practice. For from that moment the heart of this blessed Man became so in love with the holy crucified Jesus, that he desir'd nothing but the Cross. And because he well knew, that the holy Ghost loves not these languishing desires; he endeavour'd speedily to put himself into the way to follow Jesus Christ in the
Eccle-

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Ecclesiastical state. He then discover'd his desire to his Parents, and in all Humility begg'd their consent : which having obtain'd, he instantly took the Cassock, and by his new Habit confirm'd his mind in the contempt of the World, rendred himself more serious in the Service of God, more faithfūl and zealous in the Honour of his glory, and all at once took the lesser Orders, and the first of the holy ones. Now as it belongs to none but Apostolical Men (whose Vertue is unquestionable, and Knowledge profound) to labour in the Conversion of Hereticks, our young Church man, being yet but a Deacon, employ'd himself so fervently in this pious Work, as well by his learned Sermons, as by his Catechisms, and charitable Conferences ; that he was from that time judg'd to be born for high

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Employments : which was the cause that the Provost-ship of the Cathedral Church of *Geneva*, was given him, with expresse commission, to root Heresie out of the Countreys of *Chablais*, *Gaillard*, and *Ternier*. He that will know the worth of a Man, must employ him. It was in this Work, that the Zeal and Vertue of this holy Man appeared very clear : for he spent the days in Preaching, and Catechising these seduced Souls ; and the nights in imploring their Conversion by his prayers and penances. He was seen attentive in instructing sometimes a little child, sometimes a poor maid servant. In giving Spiritual refection to others, he forgot to take corporal nourishment to himself, and lost half his sleep by the frequent Conferences, he had with Hereticks. It cannot be exprest, how happily this poor
land

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land was manur'd by the care and Vigilancy of this Apostolical man, or how plentifully Heaven pour'd its blessing upon his Labours. It is enough to say, that in less than two or three years, he extirpated almost out of that Countrey that Heresie, which in threescore and ten years, had taken deep root there. Now as so great a Talent, well manag'd, could not but draw to it occasions of great merit; Monsier *de Grenier*, Bishop of *Geneva*, upon a certain knowledge, which he had of his Vertue and Abilities, chose him for his Coadjutor, and obtain'd Approbation of the choice at *Rome* by Pope *Clement* the eighth, and a little after our holy man was consecrated Bishop of *Geneva*. There wanted no testimony from Heaven to make appear, that this choice was accepted there: for during the Consecration (accord-

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ing to the relation of this great Prelate) he imagined, that he did intellectually see the holy Trinity, working that inwardly in him, which the Bishops perform'd outwardly : and that the glorious Virgin accompani'd by S. *Peter* and S. *Paul*, took him into Protection. This Vision, more then sufficient to induce this great Prelate to give himself entirely to God, was seconded by another favour, which seem'd to him so pleasant, that it held him wholly employ'd in the Contemplation of his divine Majesty the space of six Weeks, imprinting in his heart so great a respect and reverence to Episcopal Dignity, that he honour'd it even to the least Pontifical Ornaments. And to acquit himself worthily of this Charge, which seem'd burthensome to him, by reason of the Souls he had to direct ; he resolv'd to take for his Patern

S.

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8. *Charles Borromeus* ; beginning after his Example to reform the Clergy, to resettlement the Ecclesiastical Estate in its former Fervour and Piety, to furnish Ecclesiastical Benefices with fit Persons, and to compose a particular Ritual. From Ecclesiastical he passed to Lay-persons, and labour'd so powerfully in reforming their Manners, by his Preaching, and particularly by the Instructions he gave them in Confession, that this people of *Geneva* became altogether chang'd. But it was too little for his Zeal to have only *Savoy* to Preach in : *Paris* also must hear his Voice. He preach'd there to the great Satisfaction of all, and with such Success, that King *Henry* the Fourth desired to stay him in *France*, promising him a better Bishoprick, then that of *Geneva*. But our Holy man, who had no affection to those honours,

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nours, and advantages, would not break his Faith, which he had given to his first Spouse. Which was the cause, that parting from *Paris*, he return'd home, and employ'd himself more fervently, then ever, to encrease the glory of God, and to instruct such persons, as had formerly little profited. From the care of the perfection of Wordly People, he went forward to the Instruction of Religious persons, and founded the Order of the Nuns of the Visitation, whose meekness, piety and charity, revive in these times the Spirit and Memory of their Founder. He receiv'd commandment from the Pope, to compose the Rules of this new Order; which he did so prudently, that he might easily be judg'd the organ and instrument of the Holy Ghost, design'd for the Establishment of an Order, so honourable
to

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to the Church of God. The Constitutions being fram'd, he took particular care of this Order, and from the very beginning sow'd such good seeds by his pious Writings and devout Discourses, that from them he saw grow up fruits, capable of a perfect Sanctity. It is very easie to judg by these Apostolical Actions the eminent degree of perfection, to which his Soul was rais'd. The love of God possess'd him so entirely, that if one grain of affection towards the World had been mingled with it, *he would rather have torn out his very heart,* then have endur'd it. The love of his Neighbour made him keep a List of all the bashful poor people of the Town, whom he reliev'd secretly: and this same love gave him a will to die for the Salvation of all those of his Diocess. His Affection to holy Poverty was so great, that in Imitation.

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tation of S. Charles Borromeus, he wore one Suit of Clothes more then nine years, and chose for his last retreat a Gardiners house, to the end he might die the more poorly. His Chastity tho assaulted many times by the subtilty of the enemy of Mankind, was always victorious; and he preferred his Innocency in such occasions, as that of others had assuredly suffered Shipwrack. His Humility was so perfect, that he thought himself happy to serve the meanest person. He took glory in instructing even a poor countrey man: and to confesse some good maid servant, and every where sought the lowest place. His Innocency was so like that of a Dove, that by his discourse it was easily judged what was in his heart. His Mildness so extraordinary, that one look of his hath gain'd many Souls to God. His
Prayer

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Prayer so fervent, that by his own Relation, the upper part of his Soul was only active, and the lower part had no share in it. His Recollection so intimate, that amongst his greatest Employments he kept all the Powers of his Soul united to God. In fine, his Virtue and Perfection so well known, that the Popes *Clement* the eighth, *Paul* the fifth, and *Gregory* the fifteenth, have commended him; the Kings of *France* and *Spain* honour'd him, and all Prelates endeavour to imitate him; Heaven it self would acknowledg his merit, having given him the gift of Miracles, and Prophecy. By Virtue of the first, while he liv'd, he cured a young man of *Tarentaise* of an incurable Palsie: and after his death he continued to do like Miracles. By the gift of Prophecy he knew that his death was near: for going unto *Avignon* upon

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on the Service of the Duke of *Savoy*, he took his last leave of many of his Friends: in consequence of which being arriv'd at *Lyon*, he fell sick, and having receiv'd Absolution, the blessed Sacrament of the Altar for his Viaticum, and Extreme Unction for his last preparation, abundantly replenish'd with Merits, he past out of this World to a better, at eight of the clock at night the eight and twentieth of *December*, in the year 1622. a day dedicated to the memory of the holy Innocents: God having been pleas'd to chose this day to crown this holy man, after he had lived six and fifty years, and govern'd the Church of *Geneva* two and twenty in the state of a most innocent and exemplary Life.

THE

T H E
AUTHORS PREFACE.

*My dear Reader, I beseech thee to
Read this Preface for thy satis-
faction and mine.*

THE Nosegay-maker *Glycera* knew so well how to alter her Method in ordering and mixing of Flowers, that of the same sorts she made a great variety of Nosegays ; insomuch that the Painter *Pausias* vying with her this diversity of Work fell short of his Purpose, for he could not change his Painting into so many Fashions, as *Glycera* did her Nosegays. In like manner the Holy Ghost disposes, and orders with so much variety the instructions of Devotion, he gives us by the
Tongues

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Tongues and Pens of his Servants, that the Doctrine-being still the same, the Discourses notwithstanding, which are made of it very much differ according to the divers methods, in which they are compos'd. I neither can, will, nor ought to Write in this Introduction any thing, but what has been already Publisht by our Predecessors upon this Subject. I present thee, dear Reader, with the same Flowers; but the Nose-gay, I have made of them, will be different from theirs, as being made in another fashion.

2. Almost all those, that have treated of Devotion, have regarded, the instruction of persons wholly retir'd from Worldly conversation; or have at least taught a kind of Devotion, leading to this absolute retreat. But my intent is to instruct such, as live in Towns, in Families, in the Court,

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Court, and are by their condition oblig'd to a publick life : who very often under the colour of a pretended impossibility, will not so much as think of undertaking a Devout Life ; believing, that, as no beast dare taste the seed of the herb, call'd *Palme Christi*, so no Man ought to pretend to the Palm of Chirstian Piety, so long as he lives in the throng of Temporal Affairs. And to them I make appear that , as the Mother Pearls live in the Sea, without receiving one drop of Salt Water ; as towards the *Chelidonian* Islands there are Fountains of Fresh Water in the midst of the Sea : And as the Fire-fly flies in the Flames without burning its Wings : So a vigorous and constant Soul may live in the World, without participating of any Worldly humour ; may find out Springs of sweet Piety amidst the
Brackish

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Brackish Waters of Secular Affairs; and fly amongst the flames of Earthly concupiscences, without burning the Wings of the Sacred desires of a Devout Life. Tis true, this is very difficult, and therefore I desire that many would employ their cares about it with more zeal, than they have hitherto done; and I, weak as I am, will endeavour by this work to contribute some help to such, as with a generous heart will undertake this worthy enterprize.

3. Yet it was not however either my desire or inclination, that this Introduction should come to the publick view. A Person, full of true Honour, and Virtue, having (some time since) receiv'd of God the Grace of Aspiring to a Devout Life, desir'd my particular assistance to that purpose: And I, being many ways oblig'd to that person, and having long
before

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before observ'd in him a great disposition to this design; was very careful to instruct him well, and having conducted him through all the exercises, fit for his desire and condition, I left him many memorials in writing to make use of in time of need. This party afterwards Communicated them to a Great, Learned, and Devout Religious Man, who, believing, that many might reap profit by them, earnestly advis'd me to publish them: And it was easie for him to perswade me to it: Because his Friendship had great power on my will, and his judgement a great authority over mine.

4. Now to the end it might be more profitable and acceptable; I have review'd it, and put it into a kind of method, adding many advices and instructions proper to my intention: But all this I have done, having very little leisure.

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sure. For which cause thou wilt find in it nothing exact, but only a Collection of plain advertisements, express'd in clear and intelligible words; at least I desir'd so to do. As for Elegancy of Language, I would not so much as think of it, having other things enough to do.

5. I address my Discourse to *Philothea*, because desiring to reduce to the common advantage of Souls, what I at first writ for one only, I call her by a Name common to all such, as desire to be Devout; for, *Philothea* signifies a Soul Loving, or in Love with God. Representing then in this Work a Soul, which by the desire of Devotion aspires to the Love of God; I have divided this Introduction into five parts. In the first, I endeavour by certain perswasions and exercises to Convert the Simple desire of *Philothea*

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thea into an intire and firm Resolution, which she makes at least, after her General Confession, by a solid Protestation, followed by the most Holy Communion, in which giving her self to her Saviour, and receiving him, she enters happily into his Holy Love. That done, to lead her farther on; I shew her two special means to unite her self more and more to his Divine Majesty: The use of the Sacraments, by which this good God comes to us; and Holy Prayer, whereby he draws us to him: And in this I spend the second part. In the third, I shew her how she ought to Exercise her self in many Virtues most proper for her advancement: Not stopping but at some particular advices, which she could hardly have had elsewhere, or found out of her self. In the fourth part, I discover the stratagems of her
B Enemies;

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Enemies; shewing her how she may escape them, and go forward. In the fifth and last part, I make her retire a little to refresh her self, recover breath, and repair her strength, that she may afterwards more courageously gain ground, and go forward in a Devout Life.

6. This is a very fantastical age, and I foresee, many will say, that it belongs only to Religious Men, and Persons of Devotion to make such particular directions to Piety; that they require more leisure than a Bishop, charg'd with a Doceſs so heavy as mine, can spare; that this too much distracts the understanding, which should be employ'd in affairs of greater importance. But I (my dear Reader) say to thee with the Great *S. Denis*, that it belongs principally to Bishops to guide Souls to perfection; since
their

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their Order is Snpreme among Men, as that of Seraphins is among the Angels: So that their leisure cannot be better employ'd than in that. The Ancient Bishops and Fathers of the Church were at the least as careful of their charge, as we: Yet they refus'd not for all that, to take care of the particular Conduct of many Souls, which had recourse to their assistance; as appears by their Epistles: In which they imitated the Apostles, who amidst the General Harvest of the World, gather'd notwithstanding certain Ears, more remarkable, with a particular affection. Who knows not that *Timotheus*, *Philemon*, *Onesimus*, *Thecla* and *Appia*, were the dear Children of the Great S. Paul; as S. Mark and S. Petronilla were of S. Peter? S. Petronilla I say, who, (as *Baronius* and *Galenus* learnedly prove) was

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not *S. Peters* Carnal, but only Spiritual Daughter. And does not *S. John* write one of his Canonical Epistles to the Devout Lady *Electa*?

7. 'Tis a pain, I confess, to guide Souls in particular; but a comfortable pain, like that of the Labourers in the Harvest and Vintage, who are never better pleas'd, than when their labour is hardest, and their burthen heaviest. It is a burden, which recreates and revives the heart by the pleasure it brings those that bear it; as the *Cinnamon* comforts those, that carry it through *Arabia*. They say, the *Tygress* having found one of her whelps, which the Huntsman leaves in the way to entertain her, while he carries away the rest of the Litter, she loads herself with it, be it never so great, and yet is not more heavy for that, but rather more light, and apt to
run

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run the course she makes to save her self in her Den, Natural love easing her by this her burden. How much more willingly then will a Fatherly Heart take upon him the charge of a Soul, which he finds in desire of Holy perfection; carrying it in his Bosome, as a Mother doth her little Child, without being sensible of the beloved burden! But this must be indeed a Fatherly heart; and therefore the Apostles, and Apostolic Men call their Disciples, not only their Children, but more tenderly, their little Children.

8. To conclude (my dear Reader) I confess I have writ of a Devout Life, without being Devout my self; yet not without a desire of being so. And it is this desire, which has given me courage to instruct thee. For, as a great Learned Man said, to Study is a good way to learn, to hear is a

B 3 better,

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better, but to Teach is the best of all. It often happens (saith St. *Augustin*, writing to his Devout *Florentine*) that the Office of distributing gives us merit to receive: And the Office of Teaching serves us for a foundation of learning. *Alexander* caused the Picture of his fair *Campaspe*, who was so dear to him, to be drawn by the hand of the only famous *Apelles*: he being forc't to contemplate *Campaspe* very seriously, as fast as he drew her features in his Tablet, imprinted the Love of them in his heart, and became so passionate for her, that *Alexander*, perceiving it, and taking pity on him, gave her to him in Marriage, depriving himself, for his sake, of the dearest Friend he had in the World; in which (saith *Pliny*) he shewed the greatness of his Heart as much, as he had ever done by his greatest Victory.

9. Now

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9. Now, Friendly Reader, I am of opinion, that it is the will of God, I should paint upon the hearts of his People not only common Virtues, but also his most dear and well beloved Devotion. And I undertake the office willingly, as well in obedience, and performance of my duty, as in hope, that engraving this lovely Virtue in the hearts of others, mine own may become enamoured of her. And if ever his Divine Majesty shall find me passionately in love with her, he will give her to me in an Eternal Marriage. The fair and Chast *Rebecca*, Watering *Isaacs* Camels, was destin'd to be his Wife, and receiv'd from him Earrings and Golden Bracelets. So do I promise my self from the infinite goodness of God; that guiding his dear Flock to the wholesome Waters of Devotion,

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he will make my Soul his Spouse,
putting in my Ears the Golden
Words of his Holy Love, and
on my Arms strength to practise
them, in which consists the Es-
sence of true Devotion: which
I humbly beseech his Majesty to
grant me, and all the Children
of his Holy Church, That Church,
to which I will for ever submit
my Writings, my Actions, my
Words, my Will, and my
Thoughts.

*At Anessy St. M. Magda-
lens Day. 16c8.*

T H E

THE PREFACE

To the New Edition.

IN Affliction we commonly return to Devotion; the former our Friends in *England* have not wanted of late, and we hope they have had the latter, at least in their desires. This piece therefore will come very seasonably to them.

It was formerly Translated by a Reverend Person of our Country: But he in his great Humility, exposing it to the review of others, it fell into the hands of some, who, enlarging the Author's stile by many unnecessary Paraphrases, in divers places confounded his sense.

In this Edition, we hope, we have remedy'd the inconvenience by following the true sense of the Author, and his own expressions,

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as near to the Life, as two Languages will meet.

What is most pretious to us, we commonly carry about us; especially in a Journy, where the ways are dangerous: As well to secure it, as to take our pleasure in often viewing it. This is a precious Jewel, and our friends travel now in none of the securest Countries: We shall therefore advise them to wear it about them, and to view it frequently; not doubting, but, by Gods Grace, the Virtue of it will quickly pass through the Eye to the Heart: Where if it work the effect we desire, which is to enflame them with the love of God; we hope they will remember us in their Devotions, who have remembred them in our labours, and shall never forget them at the Holy Altar.

T H E

I

The first part of the Introduction containing Advices and Excercises requisit for the Conduct of the Soul from her first desire of a Devout Life, till she be brought to a full Resolution to embrace it.

CHAP. I.

A Description of true Devotion.

I. **Y**OU aspire to Devotion (my dearest Philothea) because being a Christian, you know that Devotion is a Verrue most acceptable to the divine Majesty. But since

small faults committed in the beginning of any Enterprize, in the progress grow infinitely greater, and in the end become almost irreparable; You must in the first place learn, what the Vertue of Devotion is: for since there is but one kind of true Devotion, and many sorts of forged and false, if you know not which is the true, you may easily deceive, and amuse your self in the pursuit of some impertinent and superstitious devotion.

2. *Arelus* painted all the faces of his Pictures to the Air, and Resemblance of the Women he lov'd; and every one painted Devotion according to his own Passion and Fancy. He that is given to Fasting, thinks himself very devout, if he fast often; be his heart never so full of Rancour: and not daring to moisten his tongue in Wine or Water, for Sobrieties

brieties sake, yet makes no difficulty to drink deep of his Neighbours Blood by Slander and Calumny. Another will account himself full of Devotion for huddling over a multitude of Prayers every Morning, tho afterwards he gives his Tongue a liberty to utter offensive, arrogant, and reproachfull Speeches amongst his Neighbours and Family. One willingly draws an Alms out of his Purse to give the Poor, but cannot draw Clemency out of his heart, to pardon his Enemies. Another forgives his Enemies, yet never cares to satisfy his Creditors, but by Constraint. All these People are by the Vulgar esteem'd Devout, when indeed they are nothing so.

3. *Sauls* Servants fought *David* in his House; but *Michol*, having laid a Statue in his Bed, cover'd it with *Davids* Apparel, and made them believe, it was *David* himself

himself sick in Bed: So, many persons cover themselves with certain external Actions, belonging to Devotion, and the World believes them truly Devout and Spiritual: whereas indeed they are but Statues, and Apparitions of Devotion.

4. True and lively Devotion (*O Philothea*) presupposes the love of God: nay, rather it is nothing else, but a true Love of God, yet not every sort of Love: for in as much as the Love of God adorns our Souls, it is called Grace, making us acceptable to his Divine Majesty: in as much, as it gives us strength to do good Works, it is called Charity: but when it is arriv'd at that degree of Perfection, by which it not only makes us do well, but also work diligently, frequently and fervently, then it is call'd Devotion.

5. Ostriches never fly; Hens
fly

fly leasurely, low and seldom ; but Eagles, Doves, and Swallows, fly high, often, and swiftly : So Sinners fly not all towards God, but make all their Courses on the Earth, and for earthly Delights : Good People, who are not yet arriv'd to the height of Devotion, fly towards God by their good Works, yet slowly, heavily, and seldom ; but devout Souls fly to God assiduously, cheerfully, and vigorously. Briefly, Devotion is nothing else, but a Spiritual swiftnes, and vigour, by means of which, Charity works in us, or we by her, with diligence and affection : and as it is the office of Charity to make us put in Practise Gods Commandments generally, and universally, so it is the part of Devotion to make us observe them chearfully and diligently. Wherefore he, who observes not all Gods Commandments, can neither

ther be esteem'd good nor devout: since to be good, he must have Charity ; and to be devout, besides Charity, he must have a great Liveliness and Cheerfulness in charitable Actions.

6. And for as much as Devotion consisteth in a certain degree of transcendent Charity, it makes us not only vigorous, active, and diligent in the observation of Gods holy Commandments ; but it also provokes us to perform with Cheerfulness and Affection all manner of good Works, tho they be not at all commanded, but only counsell'd, or inspir'd. For as a man, newly recover'd of some Infirmary, walks as much as is necessary for him, but yet leasurely and faintly : so a Sinner lately reclaim'd from his Iniquity, walkes so far as Gods commands him, yet slowly and faintly, till such time as he attains to Devotion

votion : for then like a sound man, he not only walkes, but even runs, and springs forward in the way of Gods Commandments : and besides, hastens on, and advances cheerfully in the paths of the heavenly Counsels and Inspirations.

7. To conclude, Charity and Devotion differ no more one from the other, then Fire from Flame : for Charity is a spiritual Fire, which, when it is well kindled, is call'd Devotion : so that Devotion adds nothing to the fire of Charity, but the Flame, which renders Charity chearfull, active, and diligent, not only in the observance of Gods Commandments but also in the practice of heavenly Counsels, and Inspirations.

C H A P. II.

*The Properties and Excellences of
Devotion.*

1. **T**HEY, who discourag'd the Israelites from going into the Land of Promise, told them it was a Countrey which destroy'd its Inhabitants, having an Air so contagious, that it was impossible to live long there; and further, that the Natives, were such monsters, that they ate up other men like locusts. So the World (my dear *Philothea*) defames holy Devotion, representing devout Persons with an angry, sad, and grim countenance, pretending that Devotion engenders Melancholy, and insociable humors. But as *Josue* and *Caleb* protested not only, that the promis'd Land was

was good and fair, but also that the acquisition, and possession of it would be easie and pleasant: So the Holy Ghost by the mouths of all the Saints, and our Saviour by his own, assures us, that a Devout Life is pleasant, happy and amiable.

3. The World sees Devout People pray, fast, suffer injuries, serve the sick, give to the Poor, watch, moderate their Anger, restrain their Passion, deprive themselves of sensual pleasures, and do such other Acts, as are in themselves sharp and rigorous: But the World sees not the inward Cordial Devotion, which renders all these actions agreeable, pleasant, and easie. Consider the Bees upon the Thyme; they find there very bitter juice; yet in sucking it, they turn it into Hony, because such is their property. O Worldlings!
It

It is true, Devout Souls find much bitterness in these exercises of Mortification; but in performing them they are Converted into sweetness and delight. The Fires, the Flames, the Racks, the Swords, seem'd Flowers and Perfumes to the Martyrs, because they were Devout. If then Devotion can give a sweetness to the crue'lst Torments, and even to Death it self; what will it do to the actions of Virtue? Sugar sweetens green fruits, and tempers the crudity and unwholesomeness of the ripe. Now Devotion is the true Spiritual Sugar, which takes away bitterness from Mortification, and Offensiveness from consolation: It takes away discontent from the Poor Man, and solicitude from the rich: Desolation from the oppress'd, and insolence from the exalted: Sadness from the Solitary; and dissolu-

dissolution from the merry Companion: It serves for fire in Winter, and for dew in Summer: It knows how to abound, and how to suffer want: It renders equally profitable, Honour, and Contempt: It entertains pleasure and pain, almost with the same cheerfulness, and it replenishes our Souls with admirable sweetness.

3. Contemplate *Jacobs* Ladder: For it is the true emblem of a Devout Life. The two sides, between which we ascend, and to which the rounds are fastned, represent Prayer, which obtains the love of God, and the Sacraments which confer it: The rounds are nothing but divers degrees of Charity, by which we advance from Virtue to Virtue, either descending by Action to the help and support of our Neighbour, or ascending by contemplation to a blessed union with God. Now
look

look (I beseech you) upon those, which are on this Ladder: They are either Men, who have Angelical Hearts, or Angels, who have Humane Bodies. They are not young; yet they seem so, because they are full of vigour, and Spiritual activity. They have Wings, to fly, and soar upward to God by Holy Prayer; but they have Feet also, to walk with Men by a Holy, and Friendly conversation. Their Faces are fair and pleasant because they receive all things with sweetness and content. Their Legs, Arms, and Heads are all uncover'd, because their Thoughts, Affections, and Actions have no other design, nor motive, then to please God: The rest of their body is cover'd only with a fair and light Robe, to shew, that they make use indeed of the World, and Worldly things; yet in a most pure and sincere

sincere manner, not touching more of them, than is necessary for their condition. Such are Devout persons. Believe me (dear *Philothea*) Devotion is the pleasure of pleasures, the Queen of Virtues, and the perfection of Charity. If Charity be Milk, Devotion is the Cream: If Charity be a Plant, Devotion is its Flower: If Charity be a precious Stone, Devotion is its lustre: If Charity be a rich Balm, Devotion is its Odour; yea the Odour of sweetness, which comforts Men, and rejoyces Angels.

C H A P. III.

That Devotion is suitable with all sorts of Vocations, and Professions.

1. **I**N the Creation God Com-
manded the Plants to bring
forth

forth their fruits, every one according to its kind ; even so he Commands all Christians , who are living Plants of the Church, to bring forth the fruits of Devotion, every one in his quality and Vocation. Devotion ought to be differently exercis'd by the Gentleman, by the Trades-man, by the Servant , by the Prince, by the Widow, by the Maid, and by the Married Person: And not only so, but the practice also of Devotion must be accommodated to the capacity, the employments, and the obligations of each one in particular. For I pray thee (*Philothea*) would it be fit for the Bishop to be Solitary, like the *Carthusian* ? And if the Married Persons should store up no more, than the *Capuchins* ; If the Trades-man should be all day in the Church, like the Monk, and the Religious person continually expos'd

pos'd to all manner of encounters for the service of his Neighbour, as the Bishop : would not this Devotion be ridiculous, preposterous , and insupportable ? This fault nevertheless happens very often, and the World, which discerns not, or will not put a difference between Devotion, and the indiscretion of those, who pretend to be Devout , blames and murmurs at Devotion , which cannot help these disorders,

2. No, *Philorhea* , Devotion prejudices nothing , when it is true, but rather makes all things perfect : And when it is not suitable with the lawful Vocation of any person , then without doubt it is false. This Bee (sayes *Aristotle*) gains Hony from the Flowers without hurting them, leaving them as entire and fresh, as she found them : But true De-

C

votion

votion goes yet farther, for it not only not prejudices any sort of Vocation, or Employment, but on the contrary adorns and beautifies it.

3. All sorts of precious Stones, cast into Hony, become more glittering, each one according to its colour; and all persons become more acceptable in their Vocation, joyning it with Devotion. The care of the Family is thereby rendred less burthensome; the Love of the Husband and Wife more sincere; the Service of the Prince more faithful; and all sorts of business more easie and tolerable.

4. It is an Errour, or rather an Heresie, to endeavour to banish a Devout Life from the Companies of Soldiers, the Shops of Trades-men, the Courts of Princes, or the Affairs of Married People. It is true (*Philothea*)
that

that Devotion, meerly contemplative, Monastical, and Religious, cannot be exercised in those Vocations: But besides these three sorts of Devotion, there are divers others, proper to make perfect those, who live in Secular conditions. *Abraham, Isaac, and Jacob, David, Job, Tobias, Sarah, Rebecca, and Judith*, bear witness of this in the Old Testament; and in the new *S. Joseph, Lydia, and S. Crispin* were perfectly Devout in their Shops: *S. Anne S. Martha, S. Monica, Aquila, Priscilla*, in their Families: *Cornelius, S. Sebastian, S. Maurice*, in the Wars: *Constantine, Helene, S. Lewis, S. Anne, and S. Edward* in their Thrones. Nay it has happned, that many have lost perfection in Solitude (which notwithstanding is so much to be desired for perfection,) and have preserved it in

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company,

company, which seems so little favourable to perfection. *Lot* (saies *S. Gregory*) who was so Chast in the City, defil'd himself in solitude: Wheresoever we are, we may, and ought to aspire to a perfect Life.

C H A P. IV.

Of the necessity of a guide, to enter into, and proceed in Devotion.

YOung *Tobias*, being Comman-
ded to go to *Rages*, answer'd,
I know no part of the way: Go
then (reply'd his Father) and
seek some Man to conduct thee. I
say the same to you, my *Philothea*;
would you in good earnest walk
towards Devotion? seek some
good Man, who may guide and
conduct you, This is the advice
of advices. Tho you search
(sayes

(sayes the Devout *Avila*) you shall never so assuredly find the Will of God, as by the way of this Humble Obedience, so much recommended, and practis'd by the Ancient Saints. The Blessed Mother *Teresa*, seeing the Lady *Catherine* of *Cordova* perform so great Penances, desir'd much to imitate her, against the advice of her Confessor, who had forbidden her, and whom she was much tempted to disobey in that particular: But God said to her, Daughter, thou art in a good and secure way: Seest thou her Penances? but I value more thy obedience: And hence she so highly esteem'd this Virtue, that besides the obedience, due to her Superiors, she vowed a particular one, to a Man of excellent perfection, obliging her self to follow his direction and conduct, by which she was infinitely comforted, as

well as many Devout Souls before and after her, who, for the more entire resignation of themselves to God, have submitted their Wills to that of his Servants, which *S. Catherine of Siena* highly applauds in her Dialogues. The Devout Princess *S. Elizabeth* submitted her self with an exemplary obedience to *Conradus*. And one of the Advices, given by the great *St. Lewis* to his Son, a little before his Death, was this: Confess oft, chuse an able and upright Confessor, who can instruct thee to do those things, which are necessary.

2. *A faithful friend* (saies the Holy Scripture) is a strong protection, he that has found him, has found a Treasure. *A faithful friend is a medicine of Life, and immortality: Those, who fear God, find him.* These Divine Words point chiefly (as you may see) at immor-

mortality; for which it is principally necessary to have this faithful friend, who by his directions, and counsels may watch over our actions, and by this means secure us from the ambushes, and wiles of our Ghostly enemy. He will be to us a Treasure of Wisdom in our afflictions, discontentments, and relapses: He will serve us as a cordial, to refresh and comfort our hearts in Spiritual diseases: He will preserve us from evil, and make what is good better: And when any infirmity shall befall us, he will hinder it from being mortal, for he will recover us.

3. But who shall find this friend? the wise Man answers: *They, that fear God*, that is, the humble, who earnestly desire their Spiritual advancement. Since then it imports you so much, *Philothea*, to go with a good guide

in this Holy Voyage of Devotion, beseech God with great fervency to grant you such an one, as may be according to his Heart; and doubt not, for he will rather send you an Angel from Heaven, as he did to young *Tobias*, then fail to give you a good and faithful one.

4. Now he ought always to be an Angel to you: That is to say, when you shall have found him, consider him not as a Man only, neither confide in him, or in his Humane Knowledg, but in God, who will favour you by the means and Mediation of this Man: putting in his Heart and in his mouth, whatsoever shall be requisite for your happiness: So that you ought to hear him as an Angel descending from Heaven to conduct you thither. Treat with him with an open heart, in all sincerity and fidelity: Manifest-
ing

ing clearly to him your good, and your ill, without feigning or dissimulation : And by this means your good shall be tried and more assur'd, and your ill shall be corrected, and amended : You shall be reliev'd and strengthened in your afflictions, and moderated, and temper'd in your consolations. Place in him an entire confidence, mixt with an Holy reverence, in such sort, as the reverence may not diminish the confidence, nor the confidence prejudice the reverence due to him. Confide in him with the respect of a Daughter towards her Father ; respect him with the confidence of a Son towards his Mother. Briefly, this friendship ought to be firm and weete, all Holy, all Sanctified, all Divine, and all Spiritual.

5. To this end choose one amongst a thousand, (saith *Avila*) and I say, one amongst ten thou-

stand : For there are fewer, than can be imagin'd, who are capable of this office. He must be full of Charity, Knowledge, and Prudence; if any one of these three qualities be wanting in him, there is danger : And therefore I say again, ask him of God, and having obtain'd him, bless his Divine Majesty, remain constant, and seek not others, but rather go on with him innocently, humbly, and confidently for so you will make a most happy Voyage.

C H A P. V.

That we must begin with the cleansing of the Soul.

Flowers appear in our Land (sayes the Spouse) the time of cleansing and pruning is come. What are the Flowers of our Hearts,

O *Philothea*, but good desires? Now as soon as they appear, the Hand must be put to the Knife, to prune off from our Consciences all dead and superfluous Works. The Alien Maid, who was to Marry with an Israelite, was to put off the Robe of her Captivity, to pare her Nails, and shave her Hair: And the Soul that aspires to the Honour of being Spouse to the Son of God, ought to put off the Old Man, and Cloath her self with the New, casting off sin, and then to pare and shave away all manner of impediments, which may divert her from the love of God. The beginning of our health is to be purg'd from offensive humours. S. *Paul* in a moment was cleans'd with a perfect purgation, so was St. *Catherine of Genna*, St. *M. Magdalen*, St. *Pelagia*, and some others: But this sort of purgati-

on is wholly miraculous and extraordinary in Grace, as is the Resurrection of the Dead in Nature; and therefore we must not pretend to it. The ordinary purifying and healing (be it of the body, or mind) is not effected but by little and little, by going on from degree to degree with pain and leisure.

2. The Angels upon *Jacobs* Ladder have Wings, yet they fly not, but ascend, and descend in order from step to step. The Soul, which rises from sin to Devotion, is compar'd to the dawning of the Morning, which rising drives not away the darkness in an instant, but by degrees. The cure (saies the Aphorisme) which is made by leisure, is ever the most assur'd. The diseases of the Soul, as well as those of the Body, come posting on Horse-back, but depart leisurely on foot. Cour-
age

rage and Patience then, O *Philothea*, are necessary in this enterprise. Alas! how much are those Souls to be pity'd, who, seeing themselves subject to many imperfections, after having a little exercis'd themselves in Devotion, begin to be troubled, disquieted, and discourag'd, suffering their Hearts almost to yield to the Temptation of forsaking all, and returning back! But on the other side, is it not also exceeding dangerous for those others, who by a contrary Temptation make themselves believe, that they are cleans'd from their imperfections the first day of their purgation, and esteeming themselves perfect, being scarcely yet initated, take upon them to fly without Wings?

3. O *Philothea*, in what danger are they of relapsing, for being taken too soon out of the Physitians hands? Ha! *rise not before*

it,

it be light, (saies the Prophet) rise after you have rested; and he himself practising this lesson, and having been already washt and purifi'd, yet desires to be cleans'd again.

4. The exercise of purging the Soul neither can, nor ought to end, but with our life: Let us not then afflict our selves with our imperfections, for our perfection consists in resisting them; and we cannot resist them without seeing them, nor vanquish them without encountering them. Our Victory lies not in not being sensible of them, but in not consenting to them. But to be disturb'd by them, is not to consent to them: Nay, it is necessary for the exercise of our Humility, that we be sometimes wounded in this Spiritual Combat; but we are never to be accounted Conquer'd, unless we either lose our life, or Courage.

Now.

- Now Imperfections, or venial Sins, cannot deprive us of spirirual Life ; for that is not lost, but by mortal Sin. It then only remains, that they daunt not our Courage : *Deliver me , O Lord,* said David, *from cowardise and faint heartedness.* It is a happy condition for us in this War, if by fighting we may be always Conquerours.

C H A P. VI.

Of the first Purgation, which is that of mortal Sin.

1. **T**He first Purgation, which ought be made, is that of Sin : the means to make it, is the Sacrament of Penance : Seek the most able Confessour you can ; take in hand some one of the little Books, which have

have been compos'd for the helping of Consciences to make an entire and good Confession, as *Granada, Bruno, Arias, and Augerius*; read them carefully, and observe from point to point; in what you have offended, beginning from the time you had the use of Reason, to the present hour. If you distrust your Memory, write what you have observed; and having so prepar'd and gather'd together the offensive humours of your Conscience, abhor and reject them with the greatest grief and contrition, your heart can conceive; well pondering these four things. That by Sin you have lost the Grace of God; Forsaken your part in Heaven; incurr'd the perpetual pains of hell: and renounc'd the eternal love of God.

2. You see, *Philorhea*, that I speak of a general Confession
on

on of the whole Life ; which tho I confess indeed not to be always absolutely necessary , yet I consider withal that it will be exceeding profitable to you in this beginning ; and therefore I earnestly advise it. It often happens, that the ordinary confessions of those, who live a common and vulgar life, are full of great Defects : for many times they prepare not themselves at all, or very little, neither have they sufficient Contrition : nay it too frequently falls out that they confess with a tacite will of returning to Sin, because they are not willing to avoid the occasions of sinning, nor make use of the means, necessary to amendment of life : and in all these cases, a general Confession is requisite to secure the Soul. But besides, a general Confession recalls us to the knowledge of our selves ; it stirs us
up

up to a wholesome shame and confusion for our Life past ; causes us to admire the Mercy of God, who has so long, and so patiently expected us : It quiets our hearts, refreshes our spirits, excites in us good Resolution, gives occasion to our Ghostly Father, to prescribe us Advices, more suitable to our condition, and opens our hearts that we may with more confidence express ourselves in our ensuing Confessions. Speaking then of a general renewing of our hearts, and of an intire conversion of our Souls to God, by means of a devout Life, it seems reasonable to me, *Philothea*, that I advise thee to this general Confession.

CHAP.

C H A P. VII.

*Of the second Purgation, which is,
that of the Affection to Sin.*

1. **A**LL the Israelites departed in effect out of the Land of Egypt, but they did not all depart in Affection: Wherefore in the Wilderness many of them repin'd, that they had not the onions and fleshpots of *Egypt*. So there are Penitents, who in effect forsake Sin, but not in affection; that is, they purpose to sin no more: but it is with a certain Reluctancy of heart, to abstain from the mischievous delights of Sin. Their heart renounces Sin, and avoids it, but it ceases not to look often back that way, as *Lots Wife* did towards *Sodom*. They abstain from Sin, as sick Men

Men do from Melons, which they forbear, because the Physician threatens them with death, if they eat them ; but they are troubled to refrain : they talk of them, and are unwilling to believe them hurtful : they would at least smell to them, and account those happy, who may eat them : So these weak and faint-hearted Penitents abstain from Sin for a time, but to their grief : they would willingly sin, and not be damn'd : they speak of Sin with a certain Satisfaction and Relish, and think those more easie, who sin.

2. A man, resolv'd to revenge himself, will change his mind in Confession ; but soon after, he will be found among his Friends, taking pleasure to speak of his Quarrel, and saying, *Had it not been for the Fear of God, he would have done this, or that : O how hard*

hard is Gods Law in this point of Forgiving ! I would to God that Revenge were lawful. Ah ! who sees not, that altho this poor Man be without Sin, he retains notwithstanding the Affection to Sin ; and being out of *Egypt* in effect, he is there yet in desire, longing after the Garlick and Onions he was wont to eat : as doth a woman, who having abandon'd her wanton Loves, is pleas'd nevertheless in being courted and frequented. Alas ! in how great Danger are such People ?

3. O *Philothea*, since you are willing to undertake a Devout Life, you must not only forsake Sin it self, but also cleanse your heart from all Affections to Sin. For besides the danger of Relapsing, these wretched Affections will perpetually wast, and deject your Spirit ; So that you will not be able to do good Works,
chear-

cheerfully, diligently, and frequently, in which nevertheless consists the very Essence of Devotion. Those Souls which are gone out of the State of Sin, but still retain their Affections to Sin, may (in my opinion) be likened to maids who have the green Sickness; they are not Sick, yet are all their Actions distemper'd: they eat without Relish, sleep without Rest, laugh without Delight, and rather dragg themselves along, then walk: Just so these Souls do good; but with so great a spiritual weariness, that it takes away all the grace from their Good Works, which are few in number, and small in effect.

CHAP.

C H A P. VIII.

Of the means to make this second Purgation.

NOW the first means and foundation of this second Purgation, is a lively and strong apprehension of the great prejudice sin brings us, which causes us to enter into a deep and vehement Contrition. For as Contrition (so it be true, be it never so little, especially being joyn'd with the Virtue of the Sacraments) cleanse us sufficiently from sin: So when it is great and fervent, it cleanses us from all Affections which depend upon sin. A weak hatred makes us loath, and avoid the company of him we hate: but if it be a mortal and violent hatred, we not only fly and abhor him, but we detest the Conversation even of his Friends and Kindred; yea we hate

hate his very Picture, and whatsoever belongs to him. So when the Penitent hates his Sin, only with a light, tho a true Contrition : he resolves indeed to sin no more ; but when he abhors it with a powerful and vigorous Contrition, he then not only detests the sin, but all the Affections, Dependances, and Occasions of Sin.

2. We must then, *Philothea*, enlarge our Contrition and Repentance, as much as is possible ; to the end, it may extend to the least, and meanest consequence of Sin. *S. Mary Magdalene* in her Conversion, so utterly lost the Contentment and Pleasure she had taken in sin, that she never more thought of it. And *David* protested not only to abhor Sin, but also all the ways and pathes of it. In this point consists the renewing of the Soul, which the same Prophet compares to the growing

growing young of an Eagle.

3. Now to gain this apprehension and contrition, you must diligently employ your self in these following Meditations : which, being well practis'd, will (by the help of Gods Grace) root out of your Heart all sin, with its principal affections : And indeed , to this end it is , that I have fram'd them. You shall use them in order, as I have plac'd them, taking but one for each day , and that , if it may be, in the Morning, (which is the most proper time for all Spiritual exercises) to the end that you may ruminate, and Meditate on them the rest of the day. But if you are not yet accustom'd to Meditation, observe that which shall be said in the second Part.

C H A P. IX.

The first Meditation, of our Creation.

Preparation. 1. Place your self in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. **C**ONSIDER, that so many years past you were not yet in the World, and that your being was a meer nothing. Where were we (O my Soul) at that time? the World had then lasted so many ages, and yet there was no news, of us.

2. God has framed you out of this nothing, to make you what you are, meerly of his own goodness, having no need at all of you.

3. Consider the being, that
God

God has given you ; for it is the highest in this visible World , capable of Eternal life , and of being perfectly united with his Divine Majesty.

Affections and Resolutions.

1. *Humble your self exceedingly in the presence of God, saying in your heart, with the Psalmist : O Lord, I am in thy sight, as a meer nothing, and how hadst thou remembrance of me, to create me ? Alas, my Soul , thou wert ingulf'd in that ancient Nothing , and hadst yet been there , had not God drawn thee thence : And what couldst thou have done remaining there ?*

2. *Give thanks to God. O my, great and good Creator, how am I oblig'd to thee, since thou hast vouchsafed to take me out of this nothing , and by thy great mercy to make me what I am ! what can*

I do to bleſſ thy holy Name, as I ought, and to render due thanks to thy ineſtimable goodneſs?

3. *Confound your ſelf.* But, alas ! my Creator, inſtead of uniting my ſelf to thee by love and ſervice, I am become Rebellious by my inordinate affections, wandering and ſtraying from thee, to unite my ſelf to ſin; valuing thy goodneſs no more, then if thou haſt not been my Creator.

4. *Proſtrate your ſelf before God.* O my Soul, know, that our Lord is thy God; it is he, that has made thee, and not thou thy ſelf. O God, I am the work of thy hands.

5. I will then no more henceforth take pleaſure in my ſelf, ſince of my ſelf I am nothing. Why doſt thou magnifie thy ſelf O duſt and aſhes? yea rather, O very nothing, why doſt thou exalt thy ſelf? To humble therefore

fore my self, I resolve to do such and such things, to suffer such and such disgraces: I will change my life, hence forth follow my Creator, and esteem my self honor'd with that Condition, and Being, which he has given me, employing it entirely in obedience to his Will by such means, as shall be taught me, and as I shall learn from my Ghostly Father.

Conclusion.

1. *Give thanks to God.* Bless thy God, O my Soul, and let all my bowels praise his holy Name, for his Goodness has drawn me, and his Mercy has created me out of nothing.

2. *Offer.* O my God, I offer to thee the Being, which thou hast given me; from my heart I dedicate and consecrate it to thee.

3. *Pray.* O God, strengthen me in these affections, and reso-

lutions. O Holy Virgin, recommend them to the mercy of thy Son, with all, for whom I ought to pray, &c. *Pater, Ave. Credo.*

4. After your Prayer, walk a while; and out of these considerations, which you have made, gather a little Nefegay of Devotion, to smell to, all the rest of the day.

C H A P. X.

2. *Meditation. Of the end, for which we were Created.*

Preparation. 1. Place your self in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. **G**OD has not placed you in this World for any need, he has of you, who are altogether unprofitable to him, but only to exercise his goodness in you,
by

by giving you his Grace and Glory. And to that end he hath enricht you with an Understanding, to know him; with a Memory to be mindful of him; a Will, to love him; an Imagination, to represent to your self his benefits; Eyes, to behold his wondrous works; a Tongue, to praise him; and so of the other faculties.

2. Being created, and put into the World for this intention; all actions, contrary to it, are to be avoided and rejected: and those, which conduce not to this End, ought to be contemn'd, as vain, and superfluous.

3. Consider the Wretchedness of Worldlings, who never think of this, but live, as tho they believe'd themselves created to no other end, than to build Houses, plant Trees, heap up Riches, and such like Fooleries.

Affections and Resolutions.

1. *Confound your self, reproaching your Soul with her misery, which was formerly so great, as that she hath seldom or never consider'd this.* Alas! (shall you say) how did I employ my thoughts, O God, when I plac't them not upon thee? What did I remember, when, I forgot thee? What did I love, when I lov'd not thee? Alas! I ought to have fed upon truth, and I have glutted my self with vanity; I have serv'd the World, which was created but to serve me.

2. *Detest your past life; I renounce you, O vain thoughts, and unprofitable fancies: I abjure you, O frivolous, and hateful remembrances: O unfaithful and disloyal friendships, lewd and wretched slaveries, ungrateful contentments, and irksome pleasures, I abhor you.*

3. *Return to God.* And thou,
O

O my God, my Saviour, thou shalt be from henceforth the sole object of my thoughts; I will no more apply my mind to cogitations, which may be displeasing to thee. My memory shall entertain it self all the days of my life with the greatness of thy Clemency so mercifully exercis'd on me: Thou shalt be the delight of my heart, and the sweetness of my affections.

4. Ah! such and such trash, and trifles, to which I apply'd myself, such and such unprofitable employments, in which I fondly, squandred away my days, such and such affections, which captivated my heart, shall henceforth be a horror to my thoughts; and to this end I will use such and such good remedies.

Conclusion.

1. *Thank God, who made you for-*

D: 5.

so.

so excellent an end. Thou hast created me, O Lord, for thy self, and for an eternal enjoyment of thy incomprehensible Glory: O when shall I be worthy of it? When shall I bless thee according to my duty?

2. *Offer.* I offer to thee, O my dear Creator, all these affections, and resolutions, with all my heart and Soul.

3. *Pray.* I beseech thee, O God, to accept these my desires and vows, and to give thy holy benediction to my Soul, to the end that it may accomplish them, through the merits of thy blessed Sons blood shed upon the Cross, &c. *Pater. Ave. Crado.* *Make your little Nosegay of Devotion, as aforesaid.*

C H A P. XI.

3. *Meditation. Of the benefits of God.*

Preparation. 1. Place your self in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. **C**ONSIDER the Corporal graces, which God has given you ; what a body , what conveniences to maintain it , what health and lawful recreations to entertain it , what friends , and assistances. But consider all this with respect to many other persons , much more worthy than your self , who are destitute of all these blessings ; some spoil'd in their bodies , health , and members ; others abandon'd to the mercy of reproaches , contempts ,

and dishonours; others oppress'd with poverty, and God has not suffered you to become so miserable.

2. Consider the gifts of mind. How many are there in the World stupifi'd, frantick, and mad: and why art not you of this number? God has favoured you. How many are there, who have been brought up rudely, and in gross ignorance? and by Gods Providence you have been Educated civilly, and honorably.

3. Consider the Spiritual graces, O *Philothea*. You are a child of the Catholick Church, God has taught you to know him even from your youth. How often has he given you his Sacraments? How many inspirations, internal illuminations, and reprehensions for your amendment? How frequently has he pardon'd you your faults? How often has he

he delivered you from the occasions of casting your self away, to which you were expos'd? And were not these years past given you as a time, and opportunity to advance the good of your Soul? Consider in particular, how sweet and gracious God has been to you.

Affections and Resolutions.

1. *Admire the goodness of God.*

O how good is my God towards me! O how gracious he is! How rich is thy heart, O Lord in mercy, and liberal in clemency! O my Soul, let us recount for ever, how many favors he hath done us.

2. *Be aftenisht at your ingratitude.* But what am I, O Lord, that thou art so mindful of me! Ah, how great is my unworthiness! Alas, I have even troden thy blessings under foot. I have
dis-

dishonor'd thy graces, converting them into abuse and contempt of thy Sovereign goodness. I have oppos'd the depth of my ingratitude to the height of thy grace and favour.

3. *Stir your self up to acknowledgement.* Well then, my heart, be now no more unfaithful, ungrateful, and disloyal to this great benefactor. And how shall not my Soul henceforth be wholly subject to God, who has wrought so many wonders and favours in me, and for me?

4. Ah! withdraw then your body, *Philothea*, from such and such sensualities; and consecrate it to the service of God, who has done so much for it. Apply your Soul to know, and acknowledge him by such exercises, as shall be requisite for that purpose. Employ diligently the means which are in the Church to save your self,

self, and love Almighty God. Yes, (O my God) I will frequent Prayer, I will hear your Holy Word, and put in practice your inspirations and counsels.

Conclusions.

1. Thank God for the knowledge he hath now given you of your duty, and for the benefits hitherto receiv'd.

2. Offer him your heart with all your resolutions.

3. Pray him that he will strengthen you to practice them faithfully, through the merits of his Sons Death: Implore the intercession of the Blessed Virgin, and of the Saints. *Pater noster. Ave Maria. Credo.*

*Make your little spiritual
Nosegay as before.*

C H A P. XII.4. *Meditation. Of Sin.*

Preparation. 1. Place your self in the presence of God. 2. Beseech him to inspire you.

Considerations.

1. **C**ALL to mind, how long it is, since you began to sin, and examine how much, since that beginning, sins have been multiply'd in your heart. How every day you have encreas'd them against God, against your self, and against your neighbour, by work, by word, or by desire.

2. Consider your evil inclinations, and how far you have follow'd them. And by these two points you shall find, that your sins are greater in number than
than

than the hairs of your head, yea
than the sands of the Sea.

3. Consider in particular the
sin of ingratitude against God,
which is a general sin, and ex-
tends it self over all the rest,
making them infinitely more en-
ormous. Consider then, how
many benefits God has bestow'd
on you, and how you have a-
bus'd them all in prejudice of
the giver. And in particular,
how many inspirations have you
despis'd? How many good mo-
tions have you made unprofitable?
But above all, how many times
have you receiv'd the Sacraments,
and where are the fruits of it?
What is become of all those pre-
cious Jewels with which your dear
Spouse adorn'd you? All these
have been bury'd under your ini-
quities. With what preparation
have you receiv'd them? Think
on this ingratitude; that God
hav-

having run so far after you ,
you have run from him to lose
your self.

Affections and Resolutions.

1. *Be confounded at your misery.*

O my God, how dare I appear
before thine Eyes ? Alas, I am
but the corruption of the World,
and a very sink of sin and ingra-
titude. Is it possible, that I have
been so disloyal, as not to have
left any one of my senses , nor
any one of the powers of my
Soul, which I have not corrupted,
violated and defil'd ; and that
not so much as one day of my
life has pass'd, in which I have
not brought forth such wicked
effects? is it thus, that I ought
to recompence the benefits of
my Creator , and the precious
blood of my Redeemer?

2. Crave pardon ; and cast
your self at the feet of your Lord
like

like a Prodigal Child, like a *Magdalene*, or like a Woman that has defil'd her Marriage bed with all kind of Adultery. Mercy, O Lord, upon this poor sinner ! Alas, O living fountain of compassion, have pity on this wretch.

3. *Resolve to live better.* No, O Lord, never more with the help of thy grace ; never more will I abandon my self to sin. Alas, I have lov'd it too much ; now I detest it, and embrace thee ; O Father of mercy, I will live, and die in thee.

4. To expiate my sins past, I will accuse my self of them courageously, and will not leave one unbaniht from my heart.

5. I will do all possible endeavour to extirpate all the roots of sin out of my heart : and in particular, such and such vices, which do most annoy me.

6. To

6. To accomplish this, I will constantly embrace the means, which shall be advis'd me, and think I have never done enough to repair so grievous offences.

Conclusion.

1. Give God thanks, for expecting your amendment till this hour, and bless him, that he has given you these affections.

2. Offer him up your heart, that you may put them in execution.

3. Desire him to strengthen you, &c. *Pater. Ave. Credo.*

Make your little Nosegay of Devotion as aforesaid.

C H A P. XIII.

5. *Meditation. Of Death.*

Preparation. 1. Place your self in the presence of God. 2. Beseech him to inspire you with his Grace. 3. Imagine your self to be extremely Sick, lying on your Bed, and without any hope of Recovery.

Considerations.

1. **C**ONSIDER the uncertainty of the Day of your Death. O my Soul, thou must one day out of this Body: but when shall That day be? shall it be in Winter, or in Summer? in City, or in Coun-
trei? by Day, or by Night? shall it be suddenly, or on notice given thee? by Sicknes, or by Accident? shalt thou have lea-
sure

sure to Confess thee? shalt thou have the Assistance of thy Ghostly Father? Alas! of all this we know nothing at all: only certain it is that we shall die, and that always sooner then we imagine.

2. Consider, that then the World shall end in regard of you: for it will last no longer to you, it will turn upside down before your Eyes: For then the Pleasures, the Vanities, the worldly Joys, and fond Affections of our Life will seem to us shadows, and airy clouds. Ah wretch! for what Toys and Trifles have I offended God? You shall then see, that for a Nothing we have forsaken him. On the contrary, Devotion and good Works will then seem to you sweet, and delightful. O why did I not follow this fair and pleasant path? Then Sins, which seem'd very little

little, will appear as big as mountains, and your Devotion very small.

3. Consider the long and languishing fare-wells your Soul will then give this World : she will then take her leave of Riches, Vanities , and all idle Company, of Pleasures , Pastimes, Friends, and Neighbours ; of Kindred, Children , Husband and Wife ; briefly of every Creature ; and finally of her own Body, which she will leave pale, hideous, and loathsome.

4. Consider with what hurrying they will carry away this Body, to cover it under the Earth : which done, the World will think no more of you, then you have thought on others ; Gods peace be with him (they will say) and thats all. O Death, how void art thou of Regard or Pitty.

5. Consider how the Soul , being

ing departed from the Body takes her way to the right Hand or to the Left. Alas ! whether shall yours go ? what way shall it take ? no other then that which is begun here in this World.

Affections and Resolutions.

1. *Pray to God, and cast yourself into his Arms.* Alas, O my Lord, receive me into thy Protection at that dreadful Day : make that hour happy and favourable unto me : and rather let all the other days of my Life, be sad and sorrowful.

2. *Despise the World.* Seeing I know not the hour in which I must leave thee, O wretched World, I will no more fix my love upon thee. O my dear Friends and Allies pardon me, if I love you no more, but with a holy friendship, which may last eternally : for why should I unite
my

my self to you so, as to be forc't
to break and dissolve that knot.

3. I will then prepare my self
against that hour, and take all
requisit care to end this journey
happily : I will secure the estate
of my Conscience to the utter-
most of my Ability, and take
present order for reparation of
such and such Defects.

Conclusion.

4. Give thanks to God for
these Resolutions which he has
given you : offer them to his
Divine Majesty. Be instant with
him to give you a happy Death,
by the merits of that of his dear-
ly beloved Son. Implore the As-
sistance of the blessed Virgin, and
glorified Saints. *Pater. Ave. Credo.*
Make a Posie of Myrrh.

CHAp. XIV.

6. *Meditation. Of Judgment.*

Preparation. 1. Place your self in the Presence of God. 2. Beseech him to inspire you with his Grace.

Considerations.

1. **A**fter the time, that God hath prescrib'd for the continuance of the World, after many Signs, and horrible Presages, which will cause men to faint away for fear and anguish; a fire, raging like a Torrent shall burn and reduce to ashes every thing that is upon the face of the Earth, nothing which we see upon it, shall be spar'd.

2. After these Flames, and Thunderbolts, all men shall rise from their graves, (excepting such as
are

are already risen) and at the voice of the Angel they shall all appear in the valley of *Josaphat*. But alas, with what difference? for the one sort shall rise in glorified, and resplendent Bodies; the others in Bodies most hideous and horrid.

3. Consider the Majesty with which the Sovereign Judge will appear, environ'd with all his Angels and Saints: Before him shall be born his Cross, shining much brighter then the Sun; an ensign of Mercy to the Good, and of Justice to the Wicked.

4. This Sovereign Judge by his dreadful Command, which shall be suddenly obey'd, will separate the Good from the Bad, placing the one at his right Hand, and the other at his left, (O everlasting Separation!) after which these two Bands shall never meet.

5. This Separation being made, and the Books of Consci-

ence open'd, all men shall see clearly the malice of the Wicked, and their contempt against God ; and on the other side the Penance of the Good, and the Effects of Gods Grace which they have receiv'd, and nothing shall lie hid. O God, what a Confusion will this be to the one, and what a Consolation to the other !

6. Consider the last Sentence pronounc'd against the Wicked : *Go ye cursed into everlasting fire, prepar'd for the Devil and his Angels.* Ponder well these weighty Words. *Go*, saith he ; a Word of eternal Banishment against those miserable Wretches, excluding them eternally from his glorious Presence. He calls them *Cursed* : O my Soul, how dreadful a Curse ? a general Curse including all manner of Woes : an irrevocable Curse comprehending all Times, and Eternity. He adds,
into

into everlasting fire : Behold , O my heart, this vast eternity : O eternal Eternity of pains, how dreadful art thou ?

7. Consider the contrary sentence of the Good. *Come*, saith the Judge : O sweet word of Salvation, by which God draws us to himself, and receives us into the bosom of his goodness ! *Blessed of my Father*, O dear blessing, which comprehends all happiness ! *Possess the Kingdom which is prepared for you from the beginning of the World* : O good God, what excess of bounty ! for this Kingdom shall never have an end.

Affections and Resolutions.

1. Tremble, O my soul, at the Remembrance of these things. O my God, who can secure me in that day, in which the pillars of Heaven shall tremble for fear ?

2. Detest your Sins which only

can condemn you in that dreadful day.

3. *Ab! wretched heart of mine, resolve to amend.* O Lord, I will judge my self now, that I may not be judged then. I will examine my Conscience, and condemn my self. I will accuse, and chastise my self, that the eternal Judge condemn me not in that dreadful day. I will therefore confess, and accept of all necessary advises, &c.

Conclusion.

1. Thank God who has given you means to provide for that day; and time to do penance.

2. Offer him your heart to perform it.

3. Pray him to give you grace duly to accomplish it. *Pater. Ave. Credo. &c. Make your spiritual Possie for all the day.*

C H A P. XV.

7. *Meditation. Of Hell.*

Preparation. 1. Place your self in the presence of God. 2. Humble your self, and implore his Assistance. 3. Represent to your self a dark City all burning, all stinking with Pitch and Brimstone, and full of Inhabitants, who cannot get out.

Considerations.

1. **T**He damn'd are in the depth of Hell, as within this woful city, where they suffer unspeakable torments in all their senses, and members; because, as they have imploy'd all their senses, and members, in sinning, so shall they suffer in them all the pains, which are due to Sin. The eyes, for lascivious looks, shall

E 4 be.

be afflicted with the horrid vision of Hell, and Divels. The ears, for delighting in vitious discourses, shall hear nothing but wailings, lamentations, desperate howlings: And so of the rest.

2. Besides all these torments there is yet another greater, which is the loss and privation of Gods Glory, from the sight of which they are excluded for ever. Now if *Absalom* found it more grievous to him to be depriv'd of the amiable face of his Father *David*, then to be banisht; O God, what a grief will it be to be for ever excluded from beholding thy most sweet, and gracious countenance!

3. Consider, above all, the Eternity of these pains, which above all things makes Hell intolerable. Alas! if a flea in our ear, or if the heat of a little feaver make one short night so long and tedious;

ous ; how terrible will the night of Eternity be, accompany'd with so many torments ? from this Eternity proceeds Eternal desperation, infinite rage, and blasphemy, &c.

Affections and Resolutions.

1. *Terrifie your Soul with the Words of Holy Job.* O my Soul, art thou able to live for ever in everlasting flames, and amidst this devouring fire ? wilt thou forsake the sight of thy God for ever ?

2. *Confess, that you have deserv'd it, yea oftentimes.* From henceforth I will take a new course ; for why should I descend into this bottomless Pit ? I will therefore do this or that endeavour to avoid sin, which only can bring me to this Eternal death.

Give thanks, offer, pray, Pater. Ave. Credo.

C H A P. XVI.

8. *Meditation. Of Paradise.*

Preparation. 1. Place your self in the presence of God. 2. Beseech him to inspire you with his grace.

Considerations.

1. **C**ONSIDER a fair and clear night, and think, how pleasant it is to behold the Sky all spangled with that multitude, and variety of stars, to joyn this now with the beauty of as clear a day, so as the brightness of the Sun may no ways hinder the lustre of the Stars nor Moon; and then say boldly, that all this put together is nothing in regard of the excellent beauty of that great Paradise. O how this lovely

lovely place is to be desir'd. O how precious is this City!

2. Consider the glory, beauty, and multitude of the Inhabitants in this blessed Countrey; those Millions of Millions of Angels, Cherubins, and Seraphins; those Troops of Apostles, Prophets, Martyrs, Confessors, Virgins, and holy Matrons: The number is innumerable. O blessed is this Company! the meanest of them is more beautiful to behold than all the World: What a sight then will it be to see them all? But, O my God, how happy are they? they sing continually harmonious songs of Eternal love, they always enjoy a constant mirth, they interchange one with another unspeakable contentments, and live in the comfort of a happy, and indissoluble society.

3. In fine, consider how bless-

fed they are to enjoy God, who rewards them for ever with his lovely aspect, and by the same infuses into their hearts a treasure of delights: How great a happiness is it to be united everlastingly to their Maker. They are there, like happy birds, flying, and singing perpetually in the air of his Divinity which encompasses them on all sides with incredible pleasure. There every one does his best, and without envy sings the Creators praise. Blessed be thou for ever. O sweet and Sovereign Creator and Redeemer, who art so bountiful to us, and dost communicate to us so liberally the everlasting treasures of thy glory. Blessed be you for ever, says he, my beloved Creatures who have so faithfully serv'd me, and who now shall praise me everlastingly with so great love and courage.

Affecti-

Affections and Resolutions.

1. *Admire and praise this heavenly Country.* O how beautiful art thou my dear Hierusalem! and how happy are thy Inhabitants!

2. *Reproach your heart with the little courage it has had hitherto, in wandring so far from the way of this glorious habitation.* O why have I so far stray'd from my sovereign good? Ah, wretch that I am, for these foolish and trivial pleasures have I a thousand thousand times forsaken eternal and infinite delights: was I mad to despise such precious blessings, for so vain and contemptible affections?

3. *Aspire notwithstanding with fervour to this delicious habitation.* O my gracious God, since it has pleas'd thee at length to direct my wandring steps into the right way, never hereafter will I turn back.
Let

Let us go, my dear Soul, let us go to this eternal repose; let us walk towards this blessed land, which is promis'd us: What do we in this *Egypt*? I will therefore disburthen my self of all such things, as may divert, or retard me in so happy a journey, I will perform such and such things as may conduct me to it. Give thanks, offer, pray. *Pater. Ave. Credo.*

C H A P. XVII.

9. *Meditation.* By way of Election, and choice of Paradise.

Preparation. 1. Place your self in the presence of God. 2. Humble your self before his Majesty, beseech him to inspire you with his grace. 3. Imagin your self to be in a plain field, all alone, with

with your good Angel, as young Toby going to *Rags*, and that he shews you Paradise open, with all the pleasures, represented in the former Meditation of Paradise; then beneath that he shews you Hell, wide open, with all the torments describ'd in the Meditation of Hell: You being thus plac'd in your imagination, and kneeling before your good Angel,

(*Considerations.*)

1. **C**onsider, that it is most true, you are between Heaven and Hell; and that the one and the other is open to receive you, according to the choice which you shall make.

2. Consider, that the choice which one makes in this World, shall last for all eternity in the other.

3. And tho both the one and the

the other be open to receive you, according to your choice, yet God, who is ready to give you either the one by his justice, or the other by his mercy, desires notwithstanding with an incomparable desire that you would make choice of Heaven, and your good Angel also importunes you with all his power, offering you on Gods behalf a thousand assistances, and a thousand graces to help you thither.

4. Consider that Jesus Christ beholds you from above in his clemency, and graciously invites you, saying; come my dear Soul to everlasting rest within the arms of my goodness, where I have prepar'd immortal delights for thee in the abundance of my love. Behold likewise with your inward eyes, the holy Virgin, who with a Motherly love exhorts you, saying; courage, my child,
despise

despise not the desires of my Son, nor so many sighs which I have cast forth for thee, thirsting with him after thy eternal Salvation. Behold the Saints also which exhort you and millions of blessed Souls sweetly inviting you, and wishing nothing more than to see your heart united with theirs to praise God for ever, assuring you that the way to Heaven is not so hard as the World makes it. Courage dear friend (say they;) He that shall diligently consider the way of Devotion by which we ascended hither, shall see that we came to these delights by pleasures incomparably more sweet than those of the World.

Election.

1. O Hell, I detest thee now and for evermore: I detest thy torments and pains; I detest thy miserable and accursed Eternity;
and

and above all, I detest those Eternal Blasphemies and Maledictions, which thou vomitest out Eternally against my God. And turning my heart and Soul to thee, O beautiful Paradise, everlasting glory, and endless felicity, I chose my habitation for ever and irrevocably within thy fair and sacred mansions, within thy holy and most lovely tabernacles. I bless thy mercy, O my God, and accept the offer, which it pleaseth thee to make me of it, O my Saviour Jesus, I accept thy everlasting love, and advow the purchase which thou hast made for me of a place in this blessed *Jerusalem*, not so much for any other thing, as to love and bless thee for ever and ever.

2. Accept the favours, which the blessed Virgin and the Saints present you. Promise them to advance towards them, and give your
your

your hand to your good Angel,
that he may guide you thither :
Encourage your Soul to make this
choice. *Pater. Ave. Credo.*

C H A P. XVIII.

10. *Meditation. By way of Election, and choice which the Soul makes of a Devout life.*

Preparation. 1. Place your self
in the presence of God. 2. Prostrate your self before him, and
implore the assistance of his
Grace.

Considerations.

1. **I** Magine your self again to be
in a plain field, all alone with
your good Angel; and that you
see on your left hand the Devil
seated on a great high throne,
with many infernal Spirits about
him,

him, and environ'd with a great troop of worldings, which all bare-headed acknowledge him for their Lord, and do him homage, some by one sin and some by another. Observe the countenance of all the woful Courtiers of this abominable King. Behold some of them transported with hatred, envy, and choler, others killing one another; others wasted, pensive, and carking to heap up riches; others attentive to vanity, without any manner of pleasure, which is not unprofitable and vain; others wallowing, bury'd and putrifi'd in their brutish affections. Behold how they are all without rest, order and decency: Behold how they despise one another, and love but in shew. In a word, you shall see a pitiful Commonwealth miserably tyranniz'd over by this cursed King, which will move you to compassion.

2. On

2. On the other side behold Jesus Christ Crucifi'd, who with a cordial love prays for these poor enthrall'd people, that they may be freed from this tyranny, and calls them to himself: Behold round about him a troop of Devout persons with their Angels. Contemplate the beauty of this Kingdom of Devotion. O what a sight it is to see this troop of Virgins, Men and Women, whiter than the Lillies, that assembly of Widows, full of holy Mortification and Humility: See the ranks of divers Marry'd people, living peaceably together with mutual respect, which cannot be without great Charity. Consider how these Devout Souls joyn the exterior care of their House with the care of the interior, the love of the Husband with that of the Celestial Bride-groom. Consider them all universally,
and

and you shall see them in a sweet, holy, and lovely method observing our Saviour, whom every one would willingly plant in the midst of his heart. They are full of joy, but that joy is comely, charitable, and well order'd; they love one another, but their love is most pure and sacred. Such, as suffer afflictions amongst this Devout company, torment not themselves much, nor lose courage. Lastly, behold those eyes of our Saviour, who comforts them, and how they altogether aspire to him.

3. You have already shaken off Satan with all his cursed and execrable troop, by the good affections you have conceiv'd; but you are not yet arriv'd at Jesus, nor united with this blessed and holy company of devout people, but have hitherto kept your self between the one and the other.

4. The

4. The blessed Virgin, with St. Joseph, St. Lewis, St. Monica, and a hundred thousand others who are in the squadron of those, that liv'd in the World, do invite and encourage you.

5. The Crucifi'd King calls you by your own name: come my well beloved, come that I may crown thee.

Election.

1. O World! O abominable troop! no, never shall you see me under your banner. I have for ever left off your fooleries and vanities. O King of pride, O cursed King, infernal Spirit, I renounce thee with all thy vain pomps, I detest thee with all thy works.

2. And turning my self to thee, my dear Jesus, King of felicity, and immortal glory, I embrace thee with all the powers of my
Soul,

Soul, I adore thee with all my heart, I choose thee now and ever for my King, and by my inviolable fidelity I pay thee irrevocable homage, and submit my self to the obedience of thy holy laws and ordinances.

3. O Sacred Virgin, my dear Lady, I chuse thee for my guide, I put my self under thy colours, I offer thee a particular respect and special reverence.

4. O my good Angel, present me to this sacred assembly, and forsake me not till I arrive at this blessed company, with whom I say and will say for ever, in testimony of my choice, Live Jesus, Live Jesus, *Pater. Ave. Credo.*

CHAR.

C H A P. XIX.

How to make a general Confession.

1. **B**Ehold here then (my dear *Philothea*) the Meditations requisite for our purpose ; which when you have ended, go on couragiously in the Spirit of Humility to make your general Confession. But pray suffer not your self to be troubled with any kind of apprehension. The Scorpion which has stung us, is venomous in stinging, but being reduc'd into Oyl, becomes a sovereign remedy against his own sting. Sin is only shameful in the committing ; but being converted into Confession and Repentance, it becomes both honourable and wholesome : Contrition and Confession are so precious,
- F

ous, and so favourable, that they deface the ugliness, and disperse the loathsomeness of sin. *Simon* the leper judg'd *M. Magdalene* a sinner, but our Saviour deny'd it, and spake of nothing but the sweet perfumes, she poured forth, and of the greatness of her Charity. If we be truly humble, O *Philothea*, our sins will infinitely displease us, because God is offended by them; but the accusation of our sins will be sweet and pleasant to us, because God is honour'd thereby. It is a kind of ease to us to acquaint the Physician rightly with the disease that torments us.

2. When you shall be before your Ghostly Father, imagine your self on Mount *Calvary*, kneeling right under the Feet of Jesus Christ Crucifi'd, whose precious blood streams down on all sides to wash you from your ini-

iniquities. For tho it be not the very blood of our Saviour, yet it is the merit of his blood shed for us, which waters abundantly the Souls of the Penitents in every Confessionary. Open then your heart freely to let out your sins by Confession; for as fast as they go out, the precious merits of his Divine passion will enter in to replenish it with blessings.

3. But be sure to declare all, simply, and plainly. Fully satisfy your Conscience in this now once for all; which done then hearken to the advertisements and ordinances of your Ghostly Father, and say in your heart, *Speak Lord, for thy Servant hearkeneth unto thee: yea (Philothea) it is God whom you hear, since he has said to his Vicars, he that heareth you, heareth me.*

4. After that, take in hand this protestation following, which

serves for a conclusion of all your Contrition, and which you ought first to have meditated and consider'd. Read it attentively, and with the greatest feeling that possibly you can.

C H A P. XX.

An Authentical protestation, to engrave in our Soul a firm Resolution to serve God, and to conclude the Acts of Penance.

1. **I** Under written, plac'd in the presence of the eternal God, and of all the Court of Heaven, having considered the exceeding mercy of his divine goodness towards me, most unworthy and wretched creature, whom he has created of nothing, preserv'd, sustain'd and deliver'd from so many dangers, and laden with so many benefits ; but above all, having considered the

the incomprehensible sweetness and clemency wherewith this most good God has so graciously spar'd me in mine iniquities, so frequently inspir'd me, inviting me to amendment, and so patiently expected my Repentance and Conversion until this N. year of my Age, notwithstanding all my Ingratitude, Disloyalty, and Infidelity; whereby deferring my Conversion, and despising his Graces, I have so unadvisedly offended him: having moreover consider'd, that upon the Day of my holy Baptism I was so happily, and holily vow'd and dedicated to my God, to be his Child, and that contrary to the Profession then made in my name, I have so many times so execrably, and detestably profaned and violated my understanding, applying and imploying it against his divine Majesty. At length returning to my self, prostrate in heart and mind be-

fore the Throne of the divine Justice, I acknowledge, confess, and avow my self lawfully attainted and convicted of high Treason against his Divine Majesty, and guilty of the Death and Passion of Jesus Christ, by reason of the Sins I have committed, for which he di'd and suffer'd the torments of the Cross; so that consequently, I am worthy to be cast away, and damned for ever.

2. But turning my self toward the Throne of the infinite mercy of the same eternal God, having detested from the bottom of my heart, and with all my power the Transgressions of my past Life, I most bumbly beg and crave Pardon, Grace and Mercy, with intire Absolution from my Offences by Vertue of the Death and Passion of the same Saviour and Redeemer of my Soul : on which relying, as on the only Foundati-
on

on of my Hope, I confirm again, and renew the sacred Profession of my Allegiance made in my behalf to God at my Baptism; renouncing the Devil, the World and the Flesh, abominating their horrible Suggestions, Vanities, and Concupiscences, for all the time of this present Life, and for all Eternity. And converting my self unto my most gracious and merciful God, I desire, deliberate, purpose, and resolve, irrevocably to serve and love him now and for ever: and to this end, I give and consecrate to him my Spirit with all its Faculties, my Soul with all its Powers, my Heart with all its Affections, and my Body with all its Sences; protesting never more to abuse any part of my Being against his divine Will and sovereign Majesty, to whom I offer up, and sacrifice my self in Spirit, to be

perpetually a Loyal, Obedient, and Faithful Creature, without ever unsaying, revolting, or repenting me of this Resolution.

3. But if (alas!) by the Suggestion of my Enemy, or through humane Frailty I chance to transgress in any thing whatsoever, this my Vow and Resolution; I protest and determine from this very hour, by the Assistance of the holy Ghost, to rise again so soon as I shall perceive my fall, and to return anew to the divine Mercy without any delay or protraction whatsoever. This is my Will, Intention, and Resolution, inviolable and irrevocable, which I advow and confirm without reservation or exception, in the same sacred presence of my God, and in the sight of the triumphant Church, and in the face of the Church militant, my Mother, who hears this my Declaration
in

in the person of him, that as
her Officer, hears me in this
Action.

4. Let it please thee, O my
eternal God, Almighty and Gra-
cious Father, Son, and holy Ghost,
to confirm me in this Resolution,
and to accept this my cordial and
inward Sacrifice in the odour of
sweetness. And as it hath pleas'd
thee to give me the Inspiration
and Will to do this : so grant
me Power and Grace to perform
it. O my God, thou art my God,
God of my Heart, God of my
Soul, and God of my Spirit ; so
I acknowledge and adore thee
now and for ever. Live O
Jesu.

C H A P. XXI.

The Conclusion for this first Purgation.

1. **T**His Protestation ended, be attentive and open the ears of your Heart to hear in Spirit the Words of your Absolution, which the Saviour of your Soul himself, sitting on the Throne of his Mercy, will pronounce above in Heaven before all his Angels and Saints, at the same time the Priest in his Name absolves you beneath on Earth. So that all the Troops of the blessed Souls, rejoycing at this your Happiness, will sing a spiritual Hymn with incomparable Joy, and give the kifs of Peace, and fellowship to your Heart now sanctifi'd and re-establish'd in Grace.

2. O.

2 O *Philothea*, behold this admirable Contract, by which you make a happy League with the Majesty of God, since in giving your self to him, you gain'd both him and your self for ever-lasting. It remains only to take pen in Hand, and subscribe with a joyful Heart the Act of your Protestation, and so go to the Altar, where God on the other side will reciprocally, Sign and Seal your Absolution, and the Promise he will make you of the Kingdom of Heaven, putting himself by his venerable Sacrament, as a Seal and sacred Signet upon your renewed Heart.

3. Thus I hope, *Philothea*, your Soul will be purg'd from Sin, and all sinful Affections. Yet because these Affections do easily return to the Soul through our Frailty and Concupiscence, which may well be mortifi'd, but can ne-

ver die while we live here on Earth : I will give you some Instructions, which being well practis'd, shall preserve you hereafter from mortal Sin, and from all Affections thereof, so that it shall never take root in your Heart. And because the same Instructions serve also for a more perfect Purification; before I deliver them, I will say somewhat of this more absolute Purity, to which I desire to conduct you.

C H A P. XXII.

*That we must purifie our selves,
from the Affection we have to
venial Sins.*

1. **A**S the day light encreases,
we see more clearly in the
glass the spots and blemishes of
our Faces: even so as the inward
light

light of the holy Ghost more and more illuminates our Consciences, we see more plainly and distinctly the Sins, the Inclinations, and Imperfections, which hinder us from attaining to true Devotion; and the self same light which causes us to discover those Spots and Deformities, enflames us likewise with desire to cleanse and purge us from them.

2. Thou shalt then discover, my dear *Philothea*, that besides mortal Sins, and the Affections to them, (from which by the afore mentioned Exercises thou hast been purg'd) there remain yet in thy Soul divers Inclinations and Affections to venial Sins.

3. I do not say thou shalt discover venial Sins, but Affections and Inclinations to them. Now the one is far different from the other; for we can never be altogether free from venial Sins, (at least

least to continue in that Purity for any long time) but we may well be without all Affections to venial Sins : for it is one thing to lye once or twice merrily in matters of small Importance, and another thing to take pleasure, in Lying, and to bear an Affection to this kind of Sin.

4. I say then, that it is necessary to purge the Soul from all Affections and Inclinations to venial Sins ; that is to say, we must not nourish voluntarily a will to continue and persevere in any kind of venial Sin : for it would be too great a Baseness to keep wittingly in our Conscience a thing so displeasing to God as the Will to displease him. Venial Sin be it never so little, displeases God, though not so highly, that he will reject or damn us for it. If then venial Sin displeases him, the Will and Affection to venial Sin.

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Sin is no other thing then a Resolution to displease his divine Majesty. And is it possible that a generous Soul should not only displease his God, but also affect to displease him?

y. Such Affections, my *Philothea*, are directly contrary to Devotion, as Affections to mortal Sins are to Charity; they weaken the forces of the Spirit, hinder the course of divine consolations, open a gate to temptations, and altho they kill not the Soul, yet they make it exceeding Sick. *Dead flies* (saies the wise man) *marr the sweetness of an Ointment*: he would say, that flies staying not long upon the ointment, but eating it in passing by, spoil no more then they take, the rest remaining good; but when they die in the Ointment, they deprive it of its vertue, and leave it nothing worth: So venial Sins entring into a devout Soul, and staying

staying not long there, do not much prejudice it ; but if the same Sins remain in the Soul by the Affection she takes to them, they make her without doubt lose the sweetness of the Ointment, that is, holy Devotion.

6. *Spiders* kill not the *Bees*, but they spoil and corrupt their Honey, and so entangle their combs with their webs, that they cannot go forward in their Work ; this is to be understood, when the *Spiders*, make their abode among them: So venial Sin kills not our Soul, but it spoils Devotion, and pesters the powers of our Soul with such depraved Customs and Inclinations, that it can no more exercise Charity with promptitude, in which Devotion consists ; but this is to be understood, when venial Sin makes abode in our Conscience, by the Affection we bear it.

7. It

7. It is but a small matter, *Philothea*, to tell some trivial lie, to exceed a little in Words, in Actions, in Looks, in Apparel, in Mirth, in Play, in Dancing, so that, as soon as these spiritual *Spiders* are entred into our Consciences, we chase and hunt them away, as the *Bees* do the corporal *Spiders*: but if we permit them to stay in our hearts, and not only this, but if we affect to retain and multiply them there, we shall soon find our Honey destroy'd and the Hive of our conscience pester'd and spoil'd. But I say once again, what liklyhood is there, that a noble Soul should take pleasure in displeasing God, and delight in becoming offensive to him, or desire to do that, which she knows to be a vexation to him.

C H A P. XXIII.

*That we ought to purifie our selves
from Affections to unprofitable
and dangerous things.*

I. **G**aming, Masking, Feasting,
Gallantry, Comedies, of
themselves are no way hurtful,
but indifferent, and may be us'd
both well and ill; yet notwith-
standing these things are dange-
rous, and to bear an Affection to
them, is yet more dangerous. I say
the, *Philotea*, that altho it be law-
ful to play, to dance, to deck and
adorn your self, to be present at
honest Comedies, to banquet; yet
to delight in such things is con-
trary to Devotion, and very of-
fensive and dangerous. It is no
sin to do such things, but it is
Sin to affect them. It is pity to
fow

sow in the garden of our heart, such vain and foolish Affections, which take up the room of virtuous Impressions, and hinder the Sap of our Souls from nourishing good Inclinations.

2. The ancient *Nazarites* abstain'd not only from all that might inebriate, but also from Grapes, not that the grape makes drunk, but because it was to be fear'd, that tasting the Grape they would be tempted to drink the Wine. I deny not but we may use somtimes these dangerous things, but I avow that we can never affect them without prejudice to Devotion. The Staggs, when they find themselves too fat, retire to the Bushes, knowing that being burthened with their own weight, they are not able to run, if they should be hunted. The heart of Man over-charg'd with these superfluous, unprofitable, and perillous

rillous Affections, cannot run after God readily, swiftly, and lightly, which is the principal point of Devotion.

3. Little children delight and heat themselves in catching butter-flies, and none thinks it ill in them, because they are little children: but is it not a ridiculous, nay rather a lamentable thing, to see men amuse and busie themselves about such unworthy toys and trifles as those which I have nam'd? which besides their unprofitableness, put us in danger of committing Disorders and Exorbitances in their Pursuit. Wherefore, my dear *Philothea*, I say that we must necessarily purge our selves from these Affections; for tho the Acts are not always contrary to Devotion, yet the Affections are always prejudicial to it.

C H A P.

CHAP. XXIV.

That we must purge our selves from corrupt Inclinations.

1. **W**E have yet moreover, *Philothea*, certain natural Inclinations, which, because they proceed not from our particular Sins, are not properly Sins, neither mortal nor venial, but are call'd Imperfections, and their Acts are term'd Faults and Omissions. For Example, *S. Paula*, according to the relation of *S. Hierom*, had a great inclination to grief and sadness, so that at the death of her Children, and Husband she run a hazard to die with Sorrow; this was an Imperfection, but no Sin, since she had it against her will.

2. There are some naturally chearful, others froward; some hard to receive Adyice, others inclin'd

inclin'd to Indignation ; some prone to Choler, others to Love ; and in summe, there are few Persons in whome some such Imperfection may not be observ'd. Now altho they are, as it were, proper and natural to every one, yet by a care and contrary Affection they may be moderated and corrected, yea and we may altogether purge and deliver our Souls from them.

3. And I tell thee, *Philothea*, it is necessary so to do. Men have found the means to change bitter *Almond* trees into sweet, only by piercing them near the root to let out their Juice : and why may not we then let out our perverse Inclinations, and become better ? There is no Nature so good which may not be corrupted by vicious Customs ; nor so perverse, that may not, first by the Grace of God, and next by
good

good Industry and Diligence be reduc'd and overcome.

4. I will therefore now give you the Instructions, and propose the Exercises by which you may purge your Soul from dangerous Affections to venial Sins, and secure your Conscience also more and more against all mortal Sin. God give you his Grace to practise them well.

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THE
SECOND PART
OF THE
INTRODUCTION,

Containing
Advices for the Elevation of the
Soul to God by Prayer and
the Sacraments.

CHAP. I.

Of the necessity of Prayer.

I. **P**Ray^r placing our under-
standing in the clearness
of the Divine light, and
exposing our will to the heat of
Heavenly love, there is nothing
so much purges our understand-
ing from its ignorance, and our
G will

will from its depraved affections. It is the water of benediction, the sprinkling whereof makes green and flourishing the Plants of our good desires, washes our Souls from imperfections, and quenches passions in our heart.

2. But above all, I recommend to you, mental and cordial prayer, and especially that, which has for its subject, the life and passion of our Lord; for beholding him often by Meditation, your Soul will be fill'd with him, you will learn his carriage, and frame your actions according to the model of his. He is the light of the World; it is then in him, by him, and for him, that we must be guided, and illuminated. He is the Tree of desire, under the shadow of which we must refresh our selves: He is the living Fountain of *Jacob* to wash away all our stains. In fine, as
little

little Children, by hearing their Mothers and by prating with them, learn to speak; so we conversing with our Saviour by Meditation, and observing his words, his works, and his affections, shall soon by help of his grace learn to speak, work, and will, like him. We must stop here, *Philothea*, and believe me, we cannot go to God the Father, but through this gate: for even as the looking glass cannot terminate our sight, unless the back be tinn'd or leaded: so the Divinity could not well be contemplated by us in this World, if it were not joyn'd to the sacred humanity of our Saviour, whose life and death is the most proportionable, delightful, sweet, and profitable object we can choole for our ordinary Meditation. 'Tis not for nothing that our Saviour call'd himself the bread

G 2

descended

descended from Heaven; for as bread is to be eaten with all sorts of meats, so our Saviour must be meditated, consider'd, and sought after in all our prayers and actions. His life and death have been dispos'd and distributed into divers points by many Authors, to serve for Meditation: those whom I counsel you to use are *St. Bonaventure, Bellintan, Bruno, Capilia, Granada, Du Pont.*

3. Employ in it every day an hour before dinner, if it may be, at the beginning of the Morning, for then shall you find your Spirit less troubled, and more fresh after the repose of the night. But spend no more then an hour, unless your spiritual Father expressly commanded it.

4. If you can perform this exercise in the Church, and find sufficient tranquility there, it would

would be the most commodious place for you, because neither Father nor Mother, Wife nor Husband, nor any other whatsoever, can well hinder you from staying one hour in the Church; whereas, being in subjection, you can not perchance assure your self to have an hour so free in your own House.

5. Begin all your prayers, be they mental or vocal, with the presence of God: keep this rule without exception, and in short time you will perceive what profit you shall reap by it.

6. If you will be advis'd by me, say your *Pater, Ave,* and *Craed* in Latine; but learn likewise to understand well the words of them in your own language: to the end that saying them in the common language of the Church, you may nevertheless relish the admirable and delicious sence of

those holy prayers, which you must say, fixing profoundly your thoughts, and stirring up your affections upon the sense of them; not striving to say many, but taking care to say those, you do say, from your heart; for one only *Pater* said with Devotion, is more worth, than many hastily and cursorily repeated.

7. The *Beads* are most profitable kind of praying, if they be us'd as they ought; and to that end, provide your self some of those little Treatises which teach the way of repeating them. It is good also to say the *Letanies* of our Saviour, of our Lady, of the Saints, and other such vocal Prayers as are in approved *Manuals* and *Primers*; yet with this caution, that if you have the gift of mental Prayer, you always reserve for that the principal place: So that if afterward, ei-
ther

ther for multiplicity of business, or for any other respect, you can not say your vocal Prayers, be not therefore troubled, but rest content to say, only before or after your Meditations, the *Pater, Ave, and Creed.*

8. If in making your vocal Prayers, you feel your heart invited to inward or mental Prayer, refuse it not, but let your Spirit turn gently that way, and trouble not your self for not finishing your vocal Prayers which you did intend; for the mental Prayer which you have made instead thereof is as pleasing to God, and much more profitable for your Soul. I except the office of the Church, if you be bound to say it; for that duty must not be neglected.

9. If it should happen, that all the morning should pass away without this Sacred exercise of

mental Prayer , either by the multitude of your affairs, or any other cause, (which you ought to prevent, as much as is possible) endeavour to repair this loss after dinner, in some hour longest after meat ; because doing it presently after eating , before digestion be well made , drowsiness will come on, and your health would be prejudiced thereby.

10. But if all the day long you cannot do it, recompence the loss at least, by multiplying ejaculatory Prayers , and by reading some book of Devotion , with some Penance for future prevention of this fault ; and therewithal make a firm resolution , to reduce your self into order the day following.

CHAP.

C H A P. II.

A brief method of Meditation. And first of the presence of God, which is the first point of preparation.

1. **B**Ut perhaps, *Philothea*, you know not how to make mental Prayer, for it is a thing wherewith in this unhappy age few are acquainted. And for this cause I present you a brief and simple method to that end; till by reading many good Books compos'd on this subject, and above all by use, you may be more amply instructed.

2. And first I prescribe you the Preparation, which consists in two points; whereof the first is, to place your self in the presence of God; and the second, to in-

voke his assistance. Now to place your self in the presence of God, I propound to you four principal means, wherewith you may help your self in this your begining.

3. The first consists in a lively and attentive apprehension of the general presence of God; that is to say, to conceive that God is in all, and every place, and that there is neither place, nor thing in the World, wherein he is not most assuredly present: So that as the birds, wheresoever they flie, always encounter the air; so where ever we go, or where ever we are, we still find God present.

4. Every one knows this truth, but every one is not attentive to comprehend it. Blind Men, who see not the Prince present with them, omit not to behave themselves with respect, when they are admonish'd of his presence; but

but the truth is, because they see him not, they easily forget that he is present, and forgetting him, more easily omit their respect and reverence.

5. Alas, *Philothea*, we see not God, who is present with us: and tho faith gives us notice of his presence, yet not seeing him with our eyes, we often forget him, and then behave our selves, as tho God were very far from us. For altho we well know, that he is present in all things, yet not reflecting on it, 'tis all one, as if we knew it not.

6. Therefore ever before Prayer, we must stir up our Soul to an attentive apprehension, and consideration of Gods presence: So did *David*, when he cry'd out, *If I ascend into Heaven, O my God, thou art there: If I descend into Hell, thou art there.* We must also use the words of *Jacob*,
G 6 who

who having seen the holy Ladder, said, *O how dreadful is this place! verily God is here, and I knew it not,* that is, he consider'd it not; for he was not ignorant that God was in all, and every where.

7. When you come then to Prayer, say in your heart, and also to your heart, *O my heart, my heart, God is truly here.*

8. The second means to place your self in this sacred presence, is, to think, that God is not only in the place, where you are, but that he is after a most particular manner in your heart, and in the very bottom of your mind, which he quickens and animates with his Divine presence, being there, as the Heart of your Heart, and the Spirit of your Spirit. For as your Soul being diffus'd through all your body is present in every part thereof, and yet is in a more special manner present in the heart:

heart : So likewise God being most present in all things, notwithstanding in a more particular manner assists our Spirit. For this cause *David* calls God, the *God of his heart* : And *St. Paul* saies, that *we live, we move, and we are in God*. In consideration then of this truth, stir up in your heart a great reverence towards God, who is there so intimately present.

9. The third means is, to consider our Saviour, who in his humanity beholds from Heaven all persons in the World, especially Christians, who are his Children, and most particularly such as are in Prayer, whose actions and behaviour he observes. And this is not a simple imagination, but an infallible truth : For altho we see not him, yet he from above sees us. *St. Stephen* saw him thus at the time of his Martyrdom.

So

So that we may truly say with the Spouse; *Behold him there behind the wall: See where he is looking through the Windows, beholding through the lattice.*

10. The fourth means consists in helping our selves with simple imaginations, representing to our thoughts our Saviour in his sacred humanity, as if he were hard by us, as we are wont to represent our friends to our fancy, and to say, methinks I see such a one doing this or that, it seems to me that I see him, or some such thing. But if the venerable Sacrament of the Altar were present, then this presence would be real, and not by meer imagination; for the species and appearance of bread would be as a Tapestry, behind which our Lord being really present, sees and observes us, tho we see not him in his own likeness. Use then one
of

of these four means of placing your Soul in GODS presence before Prayer : But they must not be all employ'd at one time ; one at once, and that briefly and simply will suffice.

C H A P. III.

*Of Invocation, the second point
of Preparation.*

1. **I**Nvocation is made in this manner. Your Soul remembering, that she is in GODS presence, prostrates her self with profound reverence, acknowledging that she is most unworthy to appear before so soveraign a Majesty; yet knowing, that his goodness will have it so; she humbly demands grace of him to serve him well, and to adore him in this Meditation.

2. If

2. If you will, you may use some short, and efficacious words, such as these of holy *David*; *Cast me not (O God) from thy face: take not from me the favour of thy Spirit. Suffer thy face to shine upon thy servant, and I will consider thy marvels. Give me understanding, and I will ponder thy law, and keep it with all my heart, I am thy servant, give me understanding: And such like.*

3. It would do well also, to call upon your good Angel, and upon the sacred persons which are concern'd in the mystery on which you Meditate. As for example, in meditating on the death of our Lord, you may invoke our blessed Lady, St. *John*, St. *M. Magdalene*, and the good Thief; that the inward touchings, and motions, which they received, may be likewise communicated to you. So in Meditating on your own death,

death, you may invoke your good Angel Guardian, (who will be present with you) desiring him to inspire you with convenient considerations. Do the like in other mysteries.

C H A P. IV.

Of the third point of Preparation, consisting in proposing the mystery, we mean to meditate on.

1. **A**fter these two ordinary points of preparation, there is a third, which is not common to all sorts of Meditations; which some call the forming or figuring of the place, and others an interiour lecture. And this is nothing else, but to represent unto your imagination, the substance of the mystery on which you will meditate, as tho it were acted

acted really and truly in your presence. For example, if you would meditate on our Lord upon the Cross, imagine your self to be upon Mount *Calvary*, and that you there behold, and hear all, that was done, or said at our Lords Passion; or if you will, (for it is all one) imagine to your self, that in the very place, where you are, they are Crucifying our Saviour in such manner, as the holy Evangelists describe.

2. The like may be done, when you will meditate on death, as I have noted in the meditation thereof; and likewise in the meditation of Hell, and such like mysteries, in which visible, and sensible things may be represented: for as concerning other mysteries, as those of the greatness of God, of the excellency of Vertue, of the end, for which we were created, which are invisible things, we can-

cannot use this kind of imagination. True it is, we may use some similitude, or comparison to help our meditation ; but that is done with some difficulty , and my meaning is to deal with you so plainly, that your Spirit may not be wearied in searching our inventions.

3. Now by means of this imagination we retain our Spirit within the mystery, we mean to meditate on, to the end it range not idely hither, and thither ; even as we shut up a bird in a cage, or as we tye a Hawk by her leash, that so she may abide upon the hand.

4. Yet some will tell you, that 'tis better to use a simple imagination of faith, and a meer apprehension altogether mental, and spiritual in the representation of these mysteries ; or else to imagine that those things are acted in
your

your own understanding. But these ways are too subtil for beginners ; and therefore until such time as God shall raise you higher, I counsel you, *Philorhea*, to keep in this low valley which I have shewn you.

C H A P. V.

Of Considerations , which are the second part of Meditation.

1. **A**fter the acts of Imagination, follow the acts of our understanding, which we call meditation, and this is no other thing but one or many considerations, made to stir up our affections to God and godly things. For in this, Meditation is different from study, and from other thoughts and considerations, which are not made to obtain
Virtue,

Virtue, or the love of God, but for other respects and intentions, as to become learned, to write, or dispute. Having then limited your understanding (as I have said) within the bounds of the subject, you will meditate, either by imagination, if the matter be sensible, or by a simple proposal of it, if it be insensible: begin to make considerations on it, according to the examples you may see ready fram'd in the Meditations above written. And if your Soul find sufficient satisfaction, light, and fruit in any one of the considerations; stay there without going further, doing as the Bees, which never leave the flower, so long as they find any hony to be suck'd out of it: But if you find not the success according to your desire in any point, having turn'd, and wound it in your imagination, proceed
to

to another ; but be sure to go on sweetly, and plainly in this business, without tiring your self too much.

C H A P. IV.

Of Affections and Resolutions, the third part of Meditation.

T. **M**editation infuses good motions into our will, or the affective part of our Soul; such as are the love of God, and our neighbour, the desire of Heaven, and glory, zeal for the Salvation of Souls, imitation of our Lords Life, compassion, admiration, joy, fear of Gods displeasure, of judgment, and of Hell, hatred of sin, confidence in the goodness and mercy of God, and shame for our wicked life past. And in these affections
our

our Spirit should spread, and extend it self as far as it is possible. And if you desire help in this, take in hand the first *Tome* of the Meditations of *Andrew Capillia*, and look into the Preface, where he shews the manner of dilating these affections; as Father *Arias* does more largely in his Treatise of Prayer.

2. Yet you must not dwell long upon these general affections, without descending to special and particular resolutions for your correction and amendment. For example, the first word that our Lord spake on the Cross, will doubtless stir up in your Soul a good affection of imitation, as a desire to pardon and to love your Enemies; but this is to small purpose, if you add not to it a particular resolution in this manner; Well then, I will not hereafter

after be angry at such and such Words, which such or such persons, as my Neighbour, or my Servant, shall say of me, nor be sensible of this or that affront, which such or such a person shall put upon me, but I will rather say, or do such and such a thing to gain him, and sweeten him towards me. And by this means, *Philothea*, you shall correct your defects in very short time: whereas by affections only, amendment will be but hardly, and slowly made.

C H A P.

C H A P. VII.

*Of the Conclusion, and spiritual
Posie.*

1. **L** Ast of all, we must conclude our Meditation by three Acts, which must be done with the greatest Humility we can. The first is, Thanksgiving to God for the holy Affections and Resolutions he has given us, and for his Goodness and Mercy, we have discover'd in the Mystery of our Meditation.

2. The second is, an Oblation, whereby we offer to God his own Goodness and Mercy, the Death, Bloud and Merits of his only Son, and joyntly with them our Affections and Resolutions.

3. The third is, a Petition or Supplication, by which we de-
H mand

mand of God, and conjure him to communicate unto us the Graces and Vertues of his Son and to bless our Affections and Resolutions, to the end we may faithfully put them in Execution. Then, likewise we pray for the Church, for our Countrey, Pastors, Parents, Friends, and others; employing to that end the Intercession of our blessed Lady, and of the Angels and Saints. Lastly, I have advis'd that you should say a *Pater*, and an *Ave*, which is the general and necessary Prayer of all the Faithful.

4. To all this I have added, that you should gather a little Nosegay of Devotion. My meaning is this. Such as have been walking in a pleasant Garden, go not willingly thence, without gathering four or five Flowers to smell to, and keep in their Hands all the Day after: Even so, when our mind has discoursed

coursed by Meditation on some Mystery, we should chuse one or two or three points, which we have found most proper for our Advancement, on which we must busie our mind, and spiritually smell to them, all the rest of the Day. And this must be done in the self same place, where we made our Meditation, walking alone, and entertaining our thoughts some short time after.

C H A P. VIII.

*Certain profitable Instructions upon
the Subject of Meditation.*

1. **A**bove all things, *Philothea*, when you rise from our Meditation, remember the Resolutions and Deliberations you have taken, and carefully put them in practise that Day. This is the
H 2 chief

chief fruit of Meditation, without which oft times it is not only unprofitable, but hurtful ; for Vertues meditated and not practis'd , puff up the Mind, and make us think, that we are such in deed, as we are resolv'd to be : which doubtless is true, when our Resolutions are lively and solid ; but they are not such, but rather vain and dangerous, if they be not practis'd. We must therefore try all means, and seek all occasions, little or great, of putting our Resolutions in execution. For example, If I resolv'd by Mildness to win the minds of such, as have offended me, I must endeavour this day to meet with them, and salute them courteously ; or if I cannot meet with them, to speak well of them, and to pray to God for them.

2. Having finish'd this mental Prayer, take heed you give not
your

your heart a jog, lest you spill the Balm you have received by means of your Prayer. My meaning is, that for some time, if it be possible, you keep your self silent, and fair and softly remove your Heart from your Prayers to your worldly Business, retaining so long as you are able, the feeling and affection you have conceived. A man that has got some precious Liquor in a fair porcellane dish to carry home to his house, will go gently, never looking aside, but sometimes before him for fear of stumbling, sometimes upon his dish for fear of spilling the Liquor : even so must you do, having ended your Meditation, withdraw not your self all at once, but look well before you. As for example, if you meet with any one whom you are obliged to hear, or speak to, there is no remedy,

you must accommodate your self to that, yet in such sort, that you have regard also to your heart, that as little of the liquor of this holy Prayer be spilt as may be.

3. Accustom your self to pass from Prayer to all kind of Business which your Vocation and Profession, justly and lawfully requires of you, be it never so different from the Affections you have received in Prayer. So let the Advocate learn, to pass from Prayer to Pleading; the Merchant to his Traffick; the Married woman to her Housewifery, and care of her Family, with such sweetness and Tranquility, that their minds be not troubled or vexed therewith: For since the one and the other are according to the will of God, we must learn to go from the one to the other with an humble and devout Spirit.

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4. Many times, immediately after Preparation, your Affection will run in a full career towards God ; and then, *Philothea*, you must let go the bridle, without keeping that method which I have set down. For although ordinarily Consideration ought to go before Affection and Resolution, yet nevertheless, when the holy Ghost gives Affections together with Consideration, you must not then seek Consideration, since that serves for no other end but to stir up the Affection. In a word, whensoever Affections offer themselves, receive them, and make room for them, whether they come before or after Consideration : and altho I have placed the Affections after all the Considerations , I have done it only to distinguish more plainly the parts of Prayer ; for otherwise it is a general rule, never to

bridle your Affections, but always to let them have their free course. And this is to be understood, not only of the other Affections, but also of Thanksgiving, Oblation, and Petition, which may likewise be used together with the Considerations, for they must no more be restrain'd then the other Affections, tho they must afterwards be again repeated for conclusion of the Meditation. But as for Resolutions, they are always to be made after the Affections, and at the end of all the Meditation, before the Conclusion; because representing to us particular and familiar Objects, they would put us in danger of great Distraction, if we should confound them with our Affections.

5. Amongst these Affections and Resolutions, it is good to use words, and to speak sometimes to God, sometimes to the Angels,

Angels, and persons represented in the Mysteries, sometimes to the Saints, and sometimes to our Selves, to our own Hearts, to Sinners, yea, and to insensible Creatures; as we see *David* do's in his Psalms, and other devout Saints in their Prayers and Meditations.

C H A P. IX.

Of the dryness, which often happens in Meditation.

1. **I**F it happens that you find no Pleasure or Comfort in your Meditation: I conjure you nevertheless, *Philothea*, not to afflict your self, but sometimes open the door to words, and be-moan your self to our Saviour, confess your unworthiness and desire him to be your helper. Kiss

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his Image, if you have it, and say to him these words of *Jacob*; *I will not leave thee, Lord, until thou hast given me thy Blessing*: Or those of the *Cananean Woman*; *yea Lord, I am a Dog, but yet Dogs do eat the crumbs that fall from their Masters Table.*

2. At other times take some spiritual Book in your hand, read it with Attention, till such time as your spirit be awaked, and returned to you. Stir up your Heart sometimes with outward gestures and motions of Devotion, prostrating your self on the ground, crossing your Arms before your Breasts, embracing a Crucifix: which exteriour Arts are only to be used when you are alone, in some secret place.

2. But if after all this you obtain no comfort, afflict not your self, be the driness never so great, but continue to keep your self,
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in a devout posture before Almighty God. How many Courtiours be there that go a hundred times a year into the Princes chamber, without hope of once speaking with him, but only to be seen of him, and to render their duty to him? So must we, my dear *Philothea*, come to the exercise of Prayer, purely and meerly to do our Duty, and to testifie our Fidelity. If it please his divine Majesty to speak, and discourse with us by his holy Inspirations and Interiour Consolations, it will be doubtless an inestimable honour to us, and a pleasure above all Pleasures; but if it please him not to do us this favour, leaving us without so much as speaking to us, as if he saw us not, or, as if we were not in his presence, we must not for all that go our way; but continue with decent and devout behaviour.

haviour in the presence of his sovereign goodness, and then infallibly our Patience will be acceptable to him, and he will take notice of our Diligence and Perseverance; so that another time when we shall come before him, he will favour us, and pass his time with us in heavenly Consolations, and make us see the Beauty of this holy Prayer. Yet, if he should not shew us this favour, let us content our selves, *Philothea*, it is an exceeding great honour to be in his sight and presence.

C H A P. X.

A Morning Exercise.

1. **B**ESIDES this main Exercise of mental Prayer, and the other vocal Prayers which you ought

ought to make once every day, there are five other sorts of shorter Prayers, which are as it were Branches of the other principal prayer. Amongst which the first is, That we use to make every Morning, as a general Preparation to all the Actions of the Day, which you must make in this manner.

2. Give thanks to God, and adore him profoundly, for the favour he has done you in preserving you the Night past; and if in it you have committed any Sin, crave pardon of him for it.

3. Consider that this present Day is given you, that in it you may gain the future Day of eternity in Heaven; and make a stedfast purpose to employ the Day well to this intention.

4. Forecast with your self, what Business, what Opportunity, and what Occasions, you may meet

meet with this day to serve God ; and what Temptations may befall to offend him, either by Anger, or by Vanity, or by any other Disorder : and prepare your self with a holy Resolution to employ diligently those means which shall occur to you to serve God, and to advance your Devotion: as also on the other side, dispose your self carefully to eschew, resist, and vanquish that which may present it self prejudicial to your Salvation, and the glory of God.

5. Now it is not enough to make this Resolution, but you must withall prepare the means to put it in execution : for example ; If I foresee, that I am to treat of Business, with one that is subject to Passion, and prompt to Choler, I will not only resolve to refrain from giving him offence, but I will prepare

pare mild words to prevent him, or use the assistance of some person that may temper him: If I foresee that I shall visit some sick body, I will appoint the hour, and prepare the succours, and comforts, I am to afford him; and so of other occasions.

6. This done, humble your self before God, acknowledging that of your self you can do nothing of that, which you have deliberated, be it to avoid evil, or to do good. And, as if you held your heart in your hands, offer it with all your good designs to the divine Majesty, intreating him to take it into his Protection, and to strengthen it, that it may go on prosperously in his Service, using these, or the like interiour words; O my Lord, behold here this my poor miserable heart, that through thy goodness has received many pious
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affections ; but alas ! It is of it self too weak, and feeble to execute the good which it desires, unless thou impart to it thy heavenly blessing ; which for this end I humbly crave of thee, O Father of goodness, by the merit of thy Sons Passion to whose honour I consecrate this day, and the residue of my Life. Then call upon our B. Lady, upon your good Angel, and the Saints, to the end they may all assist you to this effect.

7. But all these Spiritual actions must be done briefly, and efficaciously, before you go out of your Chamber, if it be possible ; that by means of this exercise, all that you are to do the whole day following, may be water'd with Gods blessing : And I pray you, *Philothea*, never to fail herein.

CHAP.

C H A P. XI.

*An exercise for Evening: And of
the examination of our Conscience.*

1. **A**S before your corporal dinner you must make a Spiritual dinner by meditation: So likewise before your Supper make a little supper, or at least, a Spiritual and Devout Collation. Gain then some time a little before Supper, and prostrate yourself before God; recollect your spirit to the meditation of our Lord Jesus Christ Crucified; (whom you may represent to your self by a simple consideration, and an interiour view) kindle again the fire of your Morning Meditation, by a dozen of lively Aspirations, Humiliations, and
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amorous Ejaculations towards this divine Saviour of your Soul ; or else , by repeating those points of your Morning Meditations which were most pleasing to you, or by stirring up your Devotion upon some new Spiritual subject, as you shall like best.

2. Touching the examination of our Conscience , which must always be done immediately before we go to Bed , every one knows how it is to be perform'd.

1. We give thanks to God for having preserv'd us the day past.

2. We examin how we have behav'd our selves in every hour of the day : And to do this more easily, we must consider where, with whom, and in what we have been employ'd. 3. If we find, that we have done any good, we must give God thanks for it ; and contrariwise, if we have done any evil in thoughts, words,
or

or deeds, we must ask pardon of his Divine Majesty, with a true resolution to confess it at the first occasion, and to amend it carefully. 4. After this, we commend unto his Divine providence our Soul and Body, the holy Church, our Parents, and Friends; we pray our Lady, our Angel-guardian, and the Saints, that they would watch over us, and for us: and so with the blessing of God, we go to take that rest which he has ordain'd for us.

3 This Exercise must never be forgotten, no more then that of the Morning; for by that of the Morning you open the windows of your Soul to the Sun of Justice; and by this of the Evening, you shut them against infernal darkness.

CHAP. XII.

Of Spiritual Recollection.

1. **I**T is here, dear *Philothea*, that I wish you most affectionately to follow my counsel; for in this Article consisteth one of the most assured means of your spiritual advancement.

1. As often as you can in the Day-time, recal your self home to the presence of God, by one of the four means mentioned above. Observe what God does, and what you do, and you shall find his Eyes turn'd towards you, and perpetually fix'd upon you by an incomparable love. O God, may you say, wherefore do I not look always upon thee, as thou always look'st upon me? wherefore thinkest thou so much upon me,

me, O my Lord, and wherefore think I so little upon thee? Where are we, O my Soul? our proper place is God, and where is it that we find our selves?

2. As Birds have their nests upon Trees to retire to, when they are weary; and Deer have Bushes and Thickets wherein to hide and shroud themselves, and to take the cool of the shade in the Summer: Even so, *Philothea*, should our hearts chuse out every day some place, either upon mount *Calvary*, or in the Wounds of our Redeemer, or in some other place near him, there to make our spiritual Retreat upon every Occasion, there to recreate and refresh our selves amidst the Turmoils of exterior Affairs, and there to be, as in a Castle, to defend our selves against temptations. Blessed is the Soul that can truly say to God, *Thou art my*

my house of refuge, my secure rampier, my defence against rain and tempests, my shadow and shelter against all heat.

3. Remember then, *Philothea*, to make every Day sundry Retreats into the solitary closet of your Heart, whilst you are outwardly busied in temporal Affairs and Conversations : this mental solitude cannot be hindred by the company of such as are about you ; for they are not about your Heart, but about your Body, so that your heart remaineth all alone, in the presence of God alone. This is the Retreat, which King *David* made, amidst so many Businesses, as he testifies in a thousand places of his Psalms : *O Lord, as for me, I am always with thee. I behold God always before me. I have lifted up mine eyes to thee, O my God, that dwellest in Heaven. Mine eyes are always towards God.*

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4. And again, our Conversations ordinarily are not so serious, but that we may sometimes withdraw our Heart to retire it into our spiritual solitude.

5. When the Father and Mother of St. *Catherine of Siena* had taken from her all opportunity of place and leisure, to pray and meditate; our Lord inspir'd her to make a little interior Oratory within her Heart, into which retiring her self mentally, she might amidst exterior Affairs, attend to this holy mental Solitude: And when the World assaulted her, then received she no Inconvenience, because (as she said) she had shut up her Thoughts in her interior closet, where she comforted her self with her heavenly Spouse. From experience of this Exercise, she afterward counselled her spiritual Children to make them an
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Oratory within their Heart, and there to remain.

5. Withdraw then your Spirit often into your Heart ; where, sequestred from among men, you may, Heart to Heart, treat the Business of your Soul, with God, and say with *David* ; *I have been like the Pelican in the Wilderness, like the night Raven, or screech Owl within the House. I have watched, and been like the solitary Sparrow upon the roof of the House.* Which words besides (their literal sence, which tells us that this great King took some hours to spend in the solitary Contemplation of Spiritual things) do moreover shew us in their mystical sence, Three excellent Retreats, and, as it were, three Hermitages, where-in we may exercise our Solitarness ; in Imitation of our Lord and Saviour, who on mount *Calvary* was like a *Pelican* in the Desert,

fart, that quickens her dead chickens with her own Blood ; in his Nativity in the forsaken stable, he was as the Owl in the Desert, weeping and bewailing our Sins and Offences ; and at the day of of his Ascension, he was like to the Sparrow, retiring himself, and flying up to Heaven, which is, as it were, the roof of the World. And in all these three places we may make our spiritual Retreat, even amongst the Turmoils of our exterior Employments.

6. Holy *Elzear*, Count of *Arian* in *Provence*, having been long absent from his devout and chaste *Delphina*, she sent expressly a Messenger to him, to inform herself of his Health, and he made her this Answer ; I am very well, my dear Wife ; but if you desire to see me, seek me in the Wound of my blessed Saviours Side, for there I dwell, and there you
I shall

shall find me, otherwise you will search for me in vain. This was a right Christian Cavalier indeed.

C H A P. XIII.

Of Aspirations, ejaculatory Prayers, and good Thoughts.

1. **W**E retire our selves into God, because we aspire to him; and we aspire to him, to retire us into him: so that the aspiring to God, and the spiritual Retreat, do mutually entertain one another: and both of them proceed, and issue from holy Thoughts.

2. Aspire then often to God, my *Philothea*, by brief, yet ardent Ejaculations of your Heart, admire his Beauty, invoke his Assistance, and cast your self in Spirit at the foot of the Cross, adore

adore his Goodness, inquire of him often concerning your salvation, give your Soul to him a thousand times a Day, fix your inward eyes upon his inestimable sweetness, stretch forth your hand to him as a Child to his Father, that he may conduct you, place him in your Bosom, like a sweet-smelling Posy, plant him in your Soul, like a Standard, finally, make a thousand sorts of several motions in your Heart, to inkindle the Love of God within you, and to excite you to a passionate and tender Affection. Thus are ejaculatory Prayers made, which that great St. *Augustine* so carefully counsel'd the devout Lady *Proba* to use. *Philothea*, our spirit once giving it self to the company and familiarity of God, wil be all perfum'd with his perfections.

3. This Exercise is not un-
easy

easy, for it may be interlac'd with all our Businesses, without anyhinderance of them at all; for whether we retire our selves spiritually, or use only these interiour Ejaculations; we do no other thing, but make certain short digressions, which cannot hinder, but rather advance our Employments. The *Pilgrim* that takes a little Wine to comfort his Heart, and refresh his mouth; altho he make some little stay, breaks not off his Journey for that, but gains more force to finish it more speedily, resting only to travel afterwards the better.

4. Many Authors have gathered together store of vocal Aspirations, which doubtless are very profitable; but in my judgment it is better not to obliged your self to any sort of words, but only to pronounce either with heart, or mouth such, as fervent love shall

shall on occasion suggest to ; for it will furnish you with as many as you can desire. True it is, that there are certain Words, which have a particular force to content the Heart in such occasions : such are the Ejaculations sown so thick in the psalms of *David* ; the many Invocations of the Name of J E S U S ; the lovely Allurements express'd in the *Canticles* : Spiritual Songs also serve for this end, when they are sung with Attention.

5. To conclude ; as they, that are enamour'd with humane and natural Love, have almost always their thoughts fix'd on the person beloved, their Heart full of Affection towards her, their Mouth fill'd with her Praises, and when their Beloved is absent, they loose no occasion to testifie their Passions by Letters, not meeting with a tree wherein
I. 3. they

they engrave not the name of their Beloved : even so, such as love God, can never cease to think upon him, they breath only for him, they aspire only to him, and speak only of him ; and if it were possible , they would grave the sacred Name of our Lord JESUS on the breasts of all the men in the World.

6. And all Creatures invite them to this, each one in its kind declaring to them the Praises of their Beloved ; and as S. *Augustine* saies, (taking it from S. *Anthony*) all things in this World speak to us with a kind of dumb language, yet intelligible enough, in praise of their Love ; all things provoke us to good thoughts , from whence afterwards arise many motions, and aspirations of our Soul to God : behold some examples of this truth.

7 S. *Gregory* Bishop of *Nazianzen*

anzen (as he himself relates to his People) walking on the sea shore, and considering how the Waves, floating on the sand, left behind them many little shells, stalks of herbs , little oysters, and such like stuff which the sea cast up, and spit as it were, upon the shore , and then returning with other Waves, swept them away, and swallowed them up again, while in the mean time the Rocks round about continued firm and immoveable, tho the billous never so rudely beat upon them ; made this good Reflection, that feeble men, like shells, and stalks of rushes, suffer themselves to be toss'd up and down, and carried away, sometimes by Affliction, sometimes by Consolation ; living always at the mercy of che unconstant Waves of Fortune : but that great Courages continu'd firm and unmov'd a-

gainst all kind of Tempests: and then out of this Meditation he derived those Aspirations and Affections of holy *David*: *Save me O Lord, for the Waters have pierced even to my very Soul. O Lord, deliver me from the depth of these Waters. I am plung'd in the depth of the Sea, and the Tempest has overwhelmed me.* For at that time he was in Affliction for the wicked usurpation of his Bishoprick by *Maximus*.

8. *St. Fulgentius* Bishop of *Ruspæ*, being present at a general assembly of the nobility of *Rome*, to whom *Theodorick* King of the *Goths* made an Oration, and beholding the splendour of so many great persons gather'd together, and rank'd each one according to his quality; O God, (said he) how beautiful is the heavenly *Jerusalem*, since that earthly *Rome* here below is so glorious in her
pomp

pomp and Majesty? If in this World the lovers of vanity be permitted to shine in such prosperity: what felicity is reserv'd in the other World for the lovers of Truth and Virtue?

9. St. *Anselm* Archbishop of *Canterbury* (whose birth has highly honour'd our Mountains) was admirable in this practise of good thoughts. A Hare press'd by Hounds, as this Holy Prelate went on a journey, ran under his Horse Feet, as to the best place of refuge that the imminent danger of death suggested; and the Hounds barking, and baying round about, durst not presume to violate the Sanctuary to which their prey had taken recourse. A sight truly very extraordinary; whereat when all the train laugh'd great St. *Anselm* answer'd weeping, and sighing; Ah! (said he) you laugh, but the poor beast laughs

I 5 not;

not : the enemies of the Soul (assaulted and ill treated on all sides by multitudes of Temptations, and sins) lay wait for her at the narrow passage of death to catch and devour her, and she seeks succour and refuge on every side. Which if she find not, then do her enemies laugh and mock at her. Which, when the good Bishop had said, he went sighing forward on his way.

10. *Constantin* the great wrote with great respect to *St. Anthony*: whereat the Religious about him greatly admiring; How, said he, do you admire, that a King should write to a Man ? admire rather that the eternal God has writ his law to mortal Men ; nay more, has spoken to them by word of mouth in the person of his Son.

11. *St. Francis* seeing a sheep all alone amidst a heard of Goats, observe (said he to his companion)

nion) the little poor sheep, how mild it is among the kids; our blessed Lord walk'd as meekly and humbly among the *Pharisees*. At another time, seeing a little Lamb devour'd by a Hog; Ah! little Lamb, (said he weeping) how lively dost thou represent my Saviours death?

12. That great person of our ages, *Francis Borgia*, while he was yet Duke of *Gandia*, going a Hawking, made to himself a thousand devout conceptions. I admired (said he,) how the *Faulcons* come to hand; suffer themselves to be hooded, and to be ty'd to the perch; and that Men are so rebellious to the voice of God.

13. *St. Basil* the great, saies, that the Rose among the Thorns makes this exhortation to Men: *Whatsoever is most pleasant in this World, O mortal Man, Is mingled*
I 6 with

with sorrow: Nothing is pure; sorrows are always joyn'd with mirth, widow-hood with marriage, cares with fruitfulness, ignominy with glory, expence with honours, loathing with delicacies, and sickness with health. The Rose is a fair flower, (said this Man) but yet fills me with great sadness, putting me in mind of my sin, for which the earth has been condemn'd to bring forth Thorns.

14. A devout Soul, beholding the Sky and the Stars in a fair Moon-shine Night represented in a clear Fountain; O my God, (said she) these-self same Stars shall one day be underneath my Feet, when thou shalt vouchsafe to lodge me in thy holy Tabernacle: and as the Stars of Heaven are represented in this Fountain on Earth, even so Men of this Earth are represented in Heaven in the living Well of the Divine Charity.

ty. An other seeing a River swiftly flowing, cry'd out in this manner; my Soul shall never take rest, till she be swallow'd up in the Sea of the Deity, or original source. St. *Francisca*, considering a pleasant Brook upon the bank whereof she kneel'd to pray, was rapt into an extasie, often repeating these words, *The grace of my God flows as sweetly and pleasantly, as this little River.* Another looking on the Trees adorn'd with blossoms, sigh'd, and sey'd; wherefore am I alone without blossom in the Orchard of the Church? Another seeing little Chickens gather'd together under their Mothers wings; O Lord, (said he) preserve us under the wings of thy Providence. Another looking upon the flower call'd *Heliotropium*, which turns with the Sun; when shall the time be (said he) O my God, that

that my Soul shall wholly follow the allurements of thy goodness ; and seeing the flowers called *Pansies*, fair to the eye, but having no sweetness ; Ah ! (said he) such are my thoughts, fair in shew ; but fruitless in effect.

14. See, *Philothea*, how a Man may draw good thoughts and holy inspirations from whatsoever is presented in the variety of this mortal life. Unhappy are they, who pervert the creatures from their Creator, to apply them to sin, and happy are they that turn them to his glory, and employ their vanity to the honour of the truth : for (as says *St. Gregory Nazianzen*) *I am wont to apply all things to my Spiritual profit.* Read the Devout Epitaph which *St. Hierom* made of *Paula* ; for it is pleasant to see, how it is all sprinkled with sacred aspirations, and devout conceits, which

which she was wont to draw from all occurrences whatsoever.

16. Well then, in this exercise of Spiritual retreat, and ejaculatory Prayers, consists the great work of Devotion; and it alone may supply the want of all other Prayers: but the want of it can scarcely be repair'd by any other exercise. Without it we cannot well lead a contemplative life; and but ill, an active: without it, repose is but idleness, and labour confusion. Wherefore I conjure you to embrace it with your whole heart, without ever giving it over.

C H A P. XIV.

*Of the most Holy Mass, and how
we ought to hear it.*

1. **H**itherto I have not spoken any thing of the Sun of Spiritual exercises, I mean the most holy, sacred, and Sovereign Sacrifice of the Mass, the Center of Christian Religion, the Heart of Devotion, the Soul of piety, and an unspeakable Mystery which comprehends in it, the bottomless depth of Gods carity, and by which God uniting himself really to us, liberally communicates his Graces and Favours.

2. Prayer made in union of this Divine sacrifice, has an unspeakable force: So that the Soul by it, abounds with heavenly favours, as leaning upon his welbeloved, who

who fills her so full of odours, and spiritual sweetness, that she resembles a pillar of Smoke proceeding from Aromatical Wood, Myrrhe, Incence, and all the Powders of sweetest perfumes, as it is said in the *Canticles*.

3. Use then all diligence to assist every day at the holy Mass, that you may joyntly with the Priest offer up the Sacrifice of your Redeemer to God his Father for your self and the whole Church. The Angels of Heaven (as S. *John Chrysostom* saies) are always present in great numbers, to honour this Mystery; and we being present with the same intention, cannot but receive many favourable influences by such a Society. The Quires of the Triumphant and Militant Church, unite themselves to our Lord in this Divine Action, that with him, in him, and by him, they may

may ravish the Heart of God the Father, and make us owners of his mercy. O what felicity does that Soul enjoy, which contributes her devout Affections, for so precious and desir'd a good !

4. If upon some urgent Necessity, you are forc'd to be absent from the celebrating of this Sovereign Sacrifice, at the least send your Heart thither to assist there with a spiritual presence. At some time then of the Morning, go in Spirit (if otherwise you cannot) to the Church, and there unite your Attention with that of all faithful Christians ; and use the same interiour Actions in the place you are, which you would use, if you were really present at the holy Mass.

5. Now to hear either really, or mentally the holy Mass, as we ought : first, from the beginning, til the Priest be before the Altar,
pre-

prepare your self with him ; which Preparation consists in placing your self in Gods Presence, in acknowledging your unworthiness, and craving Pardon for your offences.

6. From the time the Priest goes to the Altar, till the Gospel, consider our Saviours Coming into this World, and his Life amongst us, by a simple and general Apprehension thereof.

7. From the Gospel to the end of the *Creed*, consider the Preaching of our Lord, and protest that you will live and die in the Faith and Obedience of his holy Word, and in the Union of the Catholick Church.

8. From the *Creed* to the *Pater noster*, apply your Heart to the Mysteries of our Redeemers Death and Passion, which are actually and essentially represented in this holy Sacrifice, which with the Priest,

Priest, and the rest of the People you shall offer to God the Father, for his Honour, and your own Salvation.

9. From the *Pater noster* to the Communion, endeavour to produce a thousand a thousand fervent desires from your Heart, wishing ardently to be for ever joyn'd and united to your Saviour by everlasting Love.

10. From the Communion till the end, give thanks to his divine Majesty for his Incarnation, Life, Death and Passion, and for the Love he witnesseth to us in this holy Sacrifice : beseeching him by it, to be for ever merciful to you, to your Parents, and Friends, and to the whole Church; and humbling your self from the bottom of your Heart, receive with Devotion the heavenly Blessing, which our Lord gives you by the means of his Officer.

11. But

11. But if you will, during the Mass, make your Meditation on the Mysteries, you take in daily order, it will not then be needful that you divert your self to make these particular Actions; but it will suffice, that at the beginning you direct your Intention to adore and offer up this holy Sacrifice, by the Exercise of your Meditation and Prayer: for in all Meditation are found the aforesaid Actions either expressly, or tacitly and virtually.

C H A P. XXII.

Of other publick and common Exercises.

1. **B**ESIDES all this, *Philothea*, on Holydays and Sundays you must be present at the Office of the Hours, and Evensong, so far
as

as your condition will permit. For these Days are dedicated to God, and therefore in them you must perform more Acts to his Honour and Worship, then on other Days. By this means you shall find a great sweetness of Devotion, as S. *Augustine* did, who testifies in his Confessions, that hearing the divine Office in the begining of his Conversion, his Heart melted in sweetness, and his Eyes into tears of Piety. And to speak once for all, there is ever more Comfort in the public Office of the Church, then in our other particular Actions; God having so ordain'd, that public Prayers be preferr'd before all kind of particularity.

2. Enter willingly into the Confraternity of that place where you dwell; principally into those, whose Exercises are of most Fruit and Edification; so shall you exercise

ercise a kind of Obedience very acceptable to God. For tho these Confraternities are not commanded, yet are they recommended by the Church, who (to witness how much she desires that many should enroll themselves in them) gives Indulgences, and Priviledges to all such as enter into them. And besides, it is a deed of excellent Charity to concur and cooperate with others in their good designs. And altho it may happen, that one does as good Exercises alone, as in the Confraternity, and perchance takes more Contentment by performing them in particular; yet is God more glorified by the Union and concurrence we make of good Works with our Brethren and neighbours.

3. The like I say of all sorts of public Prayers and Devotions, which, as much as is possible

ble, we should countenance with our example for the edification of our Neighbour, and with our affection for the glory of God, and the common intention of the Church.

C H A P. XVI.

Of the honour and invocation of Saints.

1. **S**INCE God often sends us Inspirations by his Angels, we ought also frequently to send back to him our aspirations by the self same means. The holy Souls of the dead, which are in Paradise with the Angels, and are (as our Saviour saies) equal, and like to them, have likewise the same Office of inspiring us, and of aspiring for us by their sacred intercessions.

2. My

2. My *Philothea*, let us joyn our hearts to these heavenly spirits and happy Souls ; as the young *Nightingales* learn to sing in company of the old : so by the holy association , we make with the Saints, we shall be better able to pray, and sing Gods divine praises: *I will sing to thee O Lord, (says David) in the sight of thy holy Angels.*

3. Honour, Reverence, and Respect the Sacred and Glorious Virgin *Mary* with an especial love: She is the Mother of our Sovereign Father, and consequently our Grand-mother. Let us run then to her, and like her little Children, cast our selves into her bosome with assur'd confidence at all times, and in all occurrences. Let us call upon this sweet Mother, let us invoke her Motherly love ; and endeavouring to imitate her virtues, let us

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bear

bear a true filial affection towards her.

4. Make your self very familiar with the Angels, behold them often in Spirit, as if they were present with you: above all, love and reverence the Angel of the Diocess where you dwell, and those of the persons, with whom you live, but especially your own; pray to them often, praise them ordinarily, implore their assistance and succour in all your affairs Spiritual, or Temporal, that they may co-perate with your intentions.

5. That great person, *Peter Faber*, the first Priest, first Preacher, first Divinity-reader of the holy company of the Name of *Jesus*, and first companion of Bishop *Ignatius* the Founder of that Order, coming on a day out of *Germany*, where he had done great service to the glory of our
Lord

Lord, and passing through the Diocess and place of his Nativity, related, that having travers'd many Heretical places, he had receiv'd thousands of consolations by saluting, at the entry of every Parish, the Angels protectours of the same; and that he sensibly perceiv'd them to have been favourable to him, both by preserving him from the ambushes of the Heretics, as also in mollifying many Souls, and making them tractable to receive from him the Doctrine of Salvation. And this he said with such asservation, that a Gentlewoman, then very young, hearing it from his own mouth, told it but four years ago (to wit, above three-score years after he spake it) with an extraordinary resentment. I was intreated this last year to Consecrate an Altar in the place where God appointed this blessed

Man to be born, in a little Village call'd *Villares*, among our most craggy Mountains.

6. Choose some particular Saints, whose lives you may best phancy, and imitate, and in whose intercessions you may place an especial confidence. The Saint, whose name you bear, is already assign'd you, even from your Baptism.

C H A P. XVII.

*How we ought to hear, and read
Gods holy Word.*

1. **B**E Devout to the Word of God, whether you hear it in familiar discourses with your Spiritual Friends, or at a Sermon: hear it always with attention, and reverence, and make your profit of it: suffer it not to fall to the ground

ground, but receive it into your heart as a sovereign balm, imitating the Blessed Virgin, who kept carefully in her heart all the words which she heard spoken in praise of her Son. Remember that our Lord esteems the Words, we speak to him in our Prayers, according as we esteem those he speaketh to us in holy Sermons.

2. Have still about you, some good Book of Devotion ; as of St. *Bonaventure*, of *Gerson*, of *Denis the Carthusian*, of *Lewis Blosius*, of *Granada*, *du Pont*, *Stella*, *Arias*, *Pinelli*, *Avilla*, the *Spiritual Conflict*, St. *Augustins Confessions*, St. *Hieromes Epistles* and such like. Read every day a little in some one of them with great Devotion; as if it were a letter missive, which some Saint in Heaven had sent to shew you the way thither, and encourage you in your Journey.

3. Read also the lives of the Saints, in which as in a mirrour, you may see the pourtraiçture of a Christian life; and accommodate all their actions to your profit, according to your vocation. For altho very many actions of the Saints not absolutely imitable by such as live in the World, yet all of them may be in some degree follow'd, either near, or far off. The solitariness of *St. Paul* the first Hermit is imitated in your Spiritual and real retreats, of which we will speak, and have already spoken before; and the extream poverty of *St. Francis* may be imitated by those practises or exercises of Spiritual Poverty, which we will hereafter set down.

4. True it is, that there be some Histories, which more directly serve to guide and order our lives, than others do; as
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the life of the Blessed Mother *Teresa*, which is most admirable for all, the lives of the first Jesuits, of the holy Cardinal *Borromeu*; *St. Lewis*, *St. Bernard*, the *Chronicles of St. Francis*, and such like. Others there are which contain more matter of admiration than imitation as the life of *St. Mary of Egypt*, of *St. Simeon Stylites*, of the two *S. S. Catherine*s of *Siena*, and *Genoa*, of *St. Angela*, and such like: which nevertheless administer to us a great general feeling of the sweetness of Gods Love.

CHAP.

C H A P. XVIII.

How we ought to receive inspirations.

1. **W**E call inspirations; all those allurements, motions, reproaches, remorses, lights and knowledges which God works in us, preventing our heart with his blessings through his Fatherly care and love of us, to the end he might awake us, stir us up, and draw us to Virtue, to Heavenly love, to good resolutions, and in a word to all those things which lead us to our everlasting good. This is it which the spouse calls knocking at the Gate, and speaking to the heart of his spouse, to awake her when she sleeps, to cry and call after her, when she is absent, to invite

invite her to his honey, and to gather apples, and flowers in his Garden, to sing, and cause her sweet voice to sound in his ears.

2. I must make use of a similitude to declare my meaning. Three things are requir'd to the full resolution of Marriage; on her behalf, who is to be Marry'd. First, the Husband is propounded to her; secondly, she entertains the proposition; thirdly, she gives her consent: So likewise God intending to work in us, by us, and with us, some act of charity; first, he proposes it to us by inspirations, secondly, we accept of it; and thirdly, we give our full consent to it. For as to descend to sin there are three degrees, temptation, delectation, and consent: so there are other three to ascend to Virtue; inspiration, which is opposite to temptation, the dele-

etation conceiv'd in the inspiration, contrary to that of the temptation, and consent co the inspiration, contrary to that given to the temptation.

3. For tho the inspiration should endure all our life long, yet should we not be acceptable to God, if we took no delight in it: Nay contrariwise, his Divine Majesty would be offended with us, as he was with the Israelites, with whom he had been forty years (as he saies himself) soliciting their conversion, in all which time they would not give ear to him; whereupon he sware against them in his wrath, that they should never enter into his rest. So likewise, the Gentleman that had a long time serv'd his Mistress, would be much oblig'd, if after all this she should in no case hearken to the Marriage he desir'd.

4. The

4. The pleasure we take in the inspiration is a great step to the glory of God, and by it we begin already to adore his Divine Majesty; for altho this delight be not as yet a full consent, yet is it a certain disposition thereto; and if it be accounted a good sign to take pleasure in hearing the word of God preach'd, which is as it were an exterior inspiration, it is also no doubt acceptable in the sight of God to take contentment in his internal inspiration. Such was that pleasure of which the holy Spouse speaks, when she says; *My Soul was melted with pleasure so soon as my beloved spake.* So the Gentleman is highly content with his Mistress whom he serves, and takes it for a great favour, when he sees that she takes delight in his service.

5. But to conclude, it is the

consent which perfects the virtuous act. For if after the inspiration receiv'd of God, and delight taken in the inspiration, we refuse notwithstanding to give our consent to God; we are extremely ungrateful, and highly offend his Divine Majesty: for in that case the contempt appears the greater. So it hapned to the Spouse; for tho the sweet voice of her beloved had touch'd her heart with holy delight, yet she would not open him the door, but excus'd her self with a frivolous reason, whereat her lover justly displeas'd, went his way, and left her alone. So the Gentleman after long suit to his Mistress, and service accepted, if at last he should be shaken off and despis'd, would have much more occasion of discontent, then if his service had never been accepted.

6. Resolve then, *Philothea*, to
accept.

accept with all your heart, the inspirations it shall please God to send you: and when they arrive, admit them as Ambassadors from the King of Heaven, who desires to make a contract of Marriage with you, hear quietly their Ambassage, ponder well the love of him that vouchsafes to inspire you, and cherish the inspiration: Consent to the motion, but with a perfect, constant, and resolute consent: for so God whom you can not oblige, will notwithstanding hold himself greatly oblig'd to you for your affection. But before you give consent to inspirations in important and extraordinary matters, lest you be deceiv'd, ask counsel of your director, to the end he may examin, whether the inspiration be true or false; because the enemy perceiving a Soul prompt to consent to inspirations,
often

often proposes false ones to deceive her, which he can never do, so long as she with humility obeys her conductor.

7. The consent being given, you must procure with great care the effects, and hasten to put the inspiration in practise, which is the height of true Virtue; for to have consented in heart, and not to proceed to the effect thereof, would be as to plant a Vine, and not desire, that it should fructifie.

8. Now to all this, the Morning exercise, and Spiritual retreat which I have prescrib'd, do serve exceedingly; for by those means we prepare our selves to do well, not only by a general, but also by a particular preparation.

CHAP.

C H A P. XIX.

Of holy Confession.

Our Saviour has left in his Church the holy Sacrament of Confession or Penance, that in it we may wash our selves from all our sins, whensoever we are defil'd with them. Suffer not then your heart, *Philoshea*, to be any long time infected with sin, since you have so present and easie a remedy.

2. The Lioness having coupled with the Leopard, goes presently to wash away the sent, which that Copulation has left her left the Lion coming, should be offended and enrag'd against her. The Soul, which has consented to sin, ought to have a horror of her self, and purge her self as soon

soon as may be, for the respect, she ought to bear to the eyes of the Divine Majesty who beholds her. And why should we die this Spiritual death, having so Sovereign a remedy?

3. Confess your self humbly, and devoutly once every week; and ever before your Communion, if it be possible, altho you feel not your Conscience charg'd with guilt of any mortal sin: for by Confession you shall not only receive Absolution of the venial sins, you shall Confess, but also great force to avoid them hereafter, with a clear light to discern them, and abundance of grace to repair all the damage you have incurr'd by them; you will practise the Virtues of humility, obedience, simplicity, and charity: and in this one act of Confession, you shall exercise more Virtues than in any other whatsoever.

4. Have

4. Have always a true detestation of the sins, you shall Confess, be they never so little, with a firm resolution to amend them hereafter. Many Confess their venial sins of custom, and rather with respect to order, than amendment, and therefore they continue all their life charg'd with the burden of them, and lose by that means many Spiritual helps and advantages. If then you Confess to have ly'd, tho without prejudice to any, or to have spoken some inordinate, or idle word, or to have play'd overmuch; repent your self thereof, and purpose firmly to amend. For it is an abuse to Confess any kind of sin, be it mortal or venial, without a will to amend, since Confession was instituted for no other end.

5. Make not only those superfluous accusations many do of custom,

custom; I have not lov'd God so well, as I ought; I have not pray'd with so great Devotion as I should; I have not cherisht my neighbour as I ought to have done, I have not receiv'd the Sacraments with so great reverence as I ought; and such like. For making such accusations, you bring nothing in particular, that may make your Confessor understand the state of your Conscience; for all the Men on earth, might say the same, if they should come to Confession.

6. Consider therefore what particular cause you have to make those accusations, and when you have discover'd it, accuse your self of this default simply and plainly. For example, you accuse your self not to have cherisht your neighbour, as you ought; peradventure, because having seen some poor body in great necessity,

cessity whom you might easily have succour'd and comforted, you had no care of him. Well then, in this case accuse your self thus in particular : having seen a poor man in necessity, I did not assist him as I could have done, through my meer negligence, hard-heartedness, or contempt, according as you know the occasion of the default. So likewise accuse not your self, that you have not prayed to God with such devotion as you ought ; but if you have omitted by any voluntary Distraction, or neglected to take convenient place, due time, and posture requisite for attention in Prayer, accuse your self with all simplicity of that default, according as you shall find your self faulty, without those general terms, which make not to the purpose for your Confession.

7. Think

7. Think it not enough to confess your venial Sins, as concerning the fact only ; but accuse your self also of the motive, which induc'd you to commit them. For example ; be not content to say, you have ly'd without endamaging any person ; but declare, whether it were for vain glory, either to praise or excuse your self, or for vain mirth, or for stubbornness. If you have sinn'd in Gaming ; express, whether it were for greediness of Lucre, or for Company sake ; and so of the rest. Tell also, how long you have persever'd in your Sin ; for continuance of time ordinarily much increases the Sin, there being great difference betwixt a light vanity which slips into our mind for a quarter of an hour, and one whereon our heart has dwelt a day, or two, or three. We must then confess the fact,
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the motive, and the continuance of our Sins. For tho ordinarily we are not bound to be so punctual in explicating venial Sins, nay not absolutely to confess them at all ; yet they that desire to cleanse their Souls the better to attain to true Devotion, must be careful to manifest to their spiritual Physician their disease, of which they desire to be cur'd, be it never so small.

8. Spare not to tell what is requisite to declare plainly the quality of your Offence, as the Occasion you had to be angry, or to support one in his Vice. For example ; a man whom I like not, speaketh to me some word in jest, and I take it ill, and grow chole-
rick thereupon, whereas if another man, that had been more pleasing to me, had spoken more harshly, I should have taken it in good part : In such a case, I
will

will not omit to say, I have us'd cholerick Speeches to a certain person, taking in ill part some words he spake to me, not so much for the quality of the words, as for my dislike of the party. And if it be moreover needful to express the terms, to declare your self the better, I think it were good to declare them: for accusing your self so plainly, you do not only discover the fault committed, but with all the evil inclinations, habits, and other roots of Sin; so that by this means your ghostly Father comes to have a more perfect knowledg of the Conscience he deals with, and of the remedies most convenient for the same. Yet must you always conceal the third persons, who have been partakers with you in the Offence, as much as is possible.

9 Take heed of many Sins,
which

which often dwell and reign secretly in our Conscience, that you may confess and purge your self of them ; and to this purpose read attentively the 6. 27. 28. 29. 35. and 36. Chapters of the third Part, and the 8. Chapter of the fourth Part.

10. Change not easily your Confessor ; but having made choice of a sufficient one, continue to render him an account of your Conscience on the days and times appointed, opening to him freely and plainly the Sins you have committed from time to time, and monthly, or from two months to two months. Tell him likewise the state of your Inclinations, though you have not sinned by them, as whether you be tormented with sadness, or with Melancholly, whether you be given to mirth, or desirous of gain, or such like inclinations.

C H A P.

C H A P. XX.

Of frequenting the holy Communion.

1. **I**T is said, that *Mithridates* King of *Pontus*, having invented the *Mithridate*, so strengthened his Body by it, that afterwards endeavouring to poison himself to avoid the Servitude of the *Romans*, he could not possibly do it. Our Saviour has instituted the venerable Sacrament of the *Eucharist*, which contains really his Flesh and Blood, to the end that he who eats it, should live eternally. Whosoever then shall use it often with Devotion, so confirmeth his Health, and the life of his Soul; that it is almost impossible he should be poison'd with any kind of evil Affection. We cannot be nourish'd

rish'd with this Flesh of Life, and yet live in Affections of Death. So that as men dwelling in the terrestrial Paradise, might have avoided corporal Death by vertue of the Tree of Life, which God had planted there: so may they also avoid spiritual Death, through the Efficacy of this Sacrament of Life.

2. If the tender'st fruits, and most subject to corruption (as Cherries, Strawberries, and Apricocks) are easily preserved all the Year long with Sugar or Honey; it is no wonder that our Hearts, tho never so frail and feeble, are preserved from the corruption of Sin, when they are sugred and sweetned with the incorruptible Flesh and Bloud of the Son of God. O *Philothea*, the Christians, which shall be damned, will be without reply; when the just Judge shall make

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them see the Wrong they did themselves to incur spiritual Death, since it was so easy to have maintain'd themselves in Life and Health, by the eating of his Body which he had left them for that end. Miserable Wretches ! (will he say) why would you die, having the fruit and food of life at your command ?

3. *To receive the Communion of the Eucharist every Day, neither do I commend, nor discommend: but to communicate every Sunday, I perswade and exhort every one, if his Soul be without affection to Sin.* These are the very words of S. *Augustin*, with whom I neither blame, nor commend absolutely those that communicate every Day, but leave that to the discretion of the ghostly Father of him, that would be resolv'd in this Point : For the Disposition

tion requisit for such frequent Communion requiring much perfection, it is not good to counsel it generally ; and because this perfect Disposition may be found in many Souls, it is not good to divert or diswade generally all men from it ; but rather to leave it to be regulated according to the inward state of every one in particular. - It were indiscretion to counsel every one without distinction to this frequent Communion ; but it were more indiscretion to blame any one for it, especially if he follow the advice of any worthy Director. The answer of S. *Katherine of Siena* was ingenuous, when it was objected against her often Communicating, that S. *Augustine* did neither approve nor disapprove communicating every Day ; well (said she) since S. *Augustine* blamed it not, I pray

do not you blame it, and I am content.

4. But *S. Augustin* as you see, *Philothea*, exhorts and counsels earnestly to communicate every Sunday: follow his counsel then, as near as is possible; for since (as I suppose) you have no kind of Affection to mortal Sin, nor deliberately to venial, you are in the true Disposition which *S. Augustin* requires; yea, and in a more excellent, because you have not only no Affection to commit Sin, but further, you are without Affection to the Sin it self; So that if your ghostly Father find it fit, you may profitably communicate more frequently then every Sunday.

5 Yet many lawful impediments may befall you, not on your own part, but on theirs, with whom you live, which may give occasion to a discreet Conductor

ductor to forbid you to communicate so often. As for example; if you live in any kind of Subjection, and those to whom you owe Obedience, are so ill instructed, or so humorous, that they are troubled or disquieted to see you communicate so often; peradventure, all things well consider'd, it would be good to condescend to these mens Infirmity, and to communicate but once every fifteen Days: but this is to be understood when you can by no means overcome this difficulty. It is hard to give a general Rule in this case: we must do what our ghostly Father will advise, tho I may boldly say, that the greatest distance between the times of communicating amongst such as desire to serve God devoutly, is from Month to Month.

6. A discreet person will be hindred neither by Father nor

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Mother,

Mother, Husband nor Wife, from often communicating : for since on the Day of your Communion you do not neglect to do that which is requisite to your calling, but will be rather more mild, and observant towards them, and not refuse them any kind of duty ; there is no likelihood that they should seek to divert you from this Exercise, which will bring them no inconvenience, except they be of a very froward, and unreasonable Spirit ; for in that case (as I have said) peradventure your Director will order you to comply with them.

7. I must say one word for married People : In the ancient Law, God saw it not good, that Creditors should exact their Debts upon festival Days, but he never thought it unfit, that Debtors should pay and restore their Debts to such as exacted them.

them. It is an Indecency, tho no great Sin, to solicit the payment of the Marriage-duty, the day that one has communicated, but it is no indecency, but rather meritorious to pay it. Wherefore, for paying this Debt, none ought to be debarr'd from the Communion, if otherwise their Devotion provoke them to desire it. It is certain, that in the primitive Church all Christians did communicate every Day, altho they were married, and blessed with generation of Children : and for this cause I said, that often communicating brings no manner of inconvenience to Father or Mother, Husband or Wife, so that the party communicating be prudent and discreet. As for bodily diseases, there are none which can be a lawful impediment to this holy Devotion,

save only that which provokes frequent vomiting.

8. To communicate every eight days, it is requisite neither to be guilty of mortal sin, nor of any affection to venial Sin, and to have a fervent desire of coming to this heavenly Banquet: but to communicate every Day, it is moreover necessary to have conquer'd the greatest part of your evil Inclinations, and that it may be by advice of our Spiritual Father.

CHAP.

CHAP. XXI.

How we ought to Communicate.

Begin to prepare your self to the Communion the Evening before, by many aspirations and ejaculations of love, retiring your self somewhat sooner, that you may rise more early in the morning. If you chance to awake in the night, fill presently your heart and your mouth with some odoriferous words, by means of which your Soul may be perfum'd to receive your Spouse, who watching while you sleep, prepares himself to bring you a thousand graces and favours, if on your part you dispose your self to receive them. In the Morning get up with great joy, for the happiness you expect; and being

confess'd, go with great confidence, accompany'd also with humility, to receive this heavenly food which nourishes you to immortal life. After you have recited the sacred words, *O Lord I am not worthy, &c.* Move not your head or lips any more, neither to pray, nor to sigh, but opening your mouth softly, and moderately, and lifting up your head as much as is needful, that the Priest may see what he does, full of hope, faith, and charity, receive him whom, in whom, by whom, and for whom you believe; hope, and love.

2. *O Philothea*, think with yourself, that as the *Bee*, having gather'd from the flowers the dew of Heaven, and the choicest juice of the earth, and having converted it into honey, carries it into her hive: so the Priest, having taken from the Altar the Saviour of the
World,

World, the true Son of God, who, as the dew, is descended from heaven, and the true Son of the Virgin, who, as a flower, is sprung from the earth of our humanity, he puts him as delicious meat into your mouth and body.

3. Having receiv'd him, stir up your heart to come and do homage to this King of Salvation; treat with him of your inward affairs, contemplate him within you, where he is lodg'd for your happiness. To conclude, make him as welcome as you possibly can, and carry your self in such manner, as that Men may judge by all your actions, that God is with you.

4. When you cannot have the benefit of communicating really at the holy Mass, communicate at least in heart spiritually, uniting your self with an ardent desire to this quickning flesh of our B. Saviour. L 6

5. Your

5. Your principal intent in communicating must be to advance, comfort, and strengthen your self in the love of God. You must receive only for love, that which love alone has caus'd to be given you. You can not consider our Saviour in any action more amorous, or more tender towards us, then in this Sacrament, in which he annihilates himself in a manner and turns himself into meat, that so he may penetrate our Souls, and unite himself most intimately to the heart and body of his faithful servants.

6. If worldlings ask you, why you communicate so often; tell them, it is to learn to love God, to be purify'd from your imperfections, to be deliver'd from your miseries, to be comforted in your afflictions, and to be strengthened in your weakness. Tell them, that two sorts of persons ought

ought to communicate often, the perfect, because being well dispos'd, they do themselves wrong in not approaching to the spring, and fountain of perfection; and the imperfect, that they may be able justly to pretend to perfection: the strong, lest they become feeble; and the feeble, that they may become strong; the sick, to be heal'd; and the whole, lest they fall into sickness: and that for your own part, as one imperfect, feeble, and sick, you have need to communicate often with him who is your perfection, strength, and health. Tell them, such, as have not many worldly affairs, should communicate often, because they have leisure; and such, as have many temporal businesses, should likewise do so, because they have need of it: and that he who labours much, and take great pains, ought also to
eat

eat solid meats, and frequently. Tell them, that you receive the blessed Sacrament, to learn to receive it well; because no Man performs an action well, which he does not often practice.

7. Communicate often, *Philothea*, and as often as you can, with the advice of your Ghostly Father. Hares in our Mountains become white in Winter, because they neither see, nor eat any thing but snow: so, by adoring and eating beauty, goodness, and purity it self in this divine Sacrament, you will become intirely fair, good and pure.

THE

THE
THIRD PART
OF THE
INTRODUCTION,

Containing
Sundry advices concerning the
Exercise of Virtues.

CHAP. I.

*Of the choice, we ought to make in
the exercise of virtues.*

I. **T**HE King of the Bees never goes into the fields, but environ'd with all his little people : and Charity never enters into the heart, but she lodges with her all the whole train of other Virtues, exercising
and

and setting them a work, as a Captain does his Souldiers. But she employs them not all at once, nor all alike, nor in all seasons, nor in every place: For the just Man is like a Tree planted by the water side, which brings forth fruit in due season; because Charity watering the Soul, brings forth in her the works of Virtue; every one in their proper time.

2. *Musick, however pleasant in it self, is troublesom in time of mourning*, says the Proverb. It is a great fault in many, who undertaking the exercise of some particular virtue, resolve to produce actions out of it in all sorts of occurrences, and like the ancient Philosophers, either always weep, or always laugh; and (which is yet worse) blame and censure such as do not always exercise the same Virtues. We should rejoyce with the joyful, and

and weep with the sorrowful ; says the Apostle : Charity is patient, bountiful, liberal, discreet, and complying.

3. There are notwithstanding some virtues, which are almost universal in practice, and ought not only to work their own actions apart, but also to communicate their qualities with the actions of all other Virtues. Occasions are seldom presented to exercise fortitude, and magnificence; but meekness, temperance, modesty, and humility, are virtues with which all the actions of our life ought to be tempered. It is true, there are virtues more excellent than these, but the use of these is more necessary. Sugar is more excellent than Salt, but Salt is more often and generally us'd. We must always therefore have good, and ready provision of these general virtues, since
the

the use of them is so ordinary.

4. Among the exercise of virtues, we ought to prefer that which is most conformable to our calling, not that which is most agreeable to our phancy. *S. Paula* delighted to exercise the virtue of coporal mortifications, that so she might more easily enjoy tranquility of Spirit, but she had more obligation to obey her superiours; and therefore *St. Hierom* says, that she was to be reprehended, in that she us'd immorderate abstinences against her Bishops advice. The Apostle on the other side, appointed to preach the Gospel, and distribute the bread of Heaven to Souks, judg'd exceeding well, that they should do wrong to this great function, if they should employ their time in caring for the poor, altho to do so were an excellent virtue. Every vocation has need to
practice

practice some special virtue. There is difference between the virtues of a Prelate, and those of a Prince, or a Soldier; the virtues of a Married Woman, are different from the virtues of a Widow: And altho all ought to be indu'd with all virtues, yet all are not bound to practice them alike, but each one to give himself in more particular manner to those virtues which are requisite to that kind of life, whereto he is call'd.

5. Among the virtues, which concern not our particular duty, we must prefer the most excellent, and not the most apparent. Comets ordinarily seem greater than the Stars, and take up much more place in our eyes, whereas indeed they are neither in greatness, nor quality comparable to the stars, neither seem they great for any other reason, but because they

they are nearer us, and in a more gross subject in respect of the stars : So there are virtues, which because they are nearer us, sensible, and (if I may so say) more material, are highly esteem'd, and always preferr'd by the vulgar : So commonly they prefer corporal almes, before spiritual ; the hair-shirt, fasting, nakedness, disciplines, and other such bodily mortifications, before meekness, courtesie, modesty, and other mortifications of the mind, which notwithstanding are much more excellent. Chuse then *Philothea*, the best virtues, not the most esteem'd ; the most excellent, not the most apparent ; the chiefest, not the bravest.

6. It is profitable, that every one should chuse a particular exercise of virtue, not to abandon the rest, but to keep his mind in a more settled order and employment.

ment. A fair young Woman, shining like the Sun, royally adorn'd, and crown'd with a garland of *Olives*, appeared to St. *John* Bishop of *Alexandria*, and said unto him ; I am the Kings eldest Daughter, if thou canst accept of me for thy friend, I will conduct thee to his presence. He perceiv'd, that this was mercy towards the poor which God commended to him ; and therefore ever after, he gave himself in such sort to the exercise of works of mercy, as that he is generally call'd St. *John* the Almoner. *Eulogius* of *Alexandria*, desiring to do some particular service to God, and being not able to embrace a solitary life, or to resign himself up to the obedience of another, took to him in his house a miserable person, infected with leprosie, that he might exercise his charity and mortification on him ;

him; and to perform this with more perfection, made a vow to entertain him, honour, and serve him, as a servant does his Lord and Master: Now upon some temptation hapning as well to the leper, as to *Eulogius*, to depart one from the other, they went to great St. *Antony*, who said to them; beware, my Children, that you separate not your selves one from the other, for you being both near your end, if the Angel find you not together, you are in great danger of losing your Crowns.

7. The King St. *Lewis* visited Hospitals, and serv'd the sick with his own hands, as if he had serv'd for wages. St. *Francis* above all things lov'd poverty, which he term'd his Mistrefs. St. *Dominick*, preaching, whereof his order takes the name. St. *Gregory* the great took pleasure in entertaining

entertaining Pilgrims, following the example of great *Abraham*, and like him receiv'd the King of glory in form of a Pilgrim. *Tobias* exercis'd his charity in burying the dead. *St. Elizabeth*, as great a Princess as she was, delighted in nothing so much as in abasing her self. *St. Katharine* of *Genova* in her widow-hood, dedicated her self to serve an Hospital. *Cassianus* recounts, that a devout Gentlewoman desirous to exercise the Virtue of patience, came to *St. Athanasius*, who at her request plac'd a poor Widow with her, so wayward, choleric, - troublesom, and intolerable with her insolence and peevishness, that she gave the devout Lady sufficient occasion to practice the virtue of meekness and patience.

8. So among the Servants of God, some apply themselves to serve

serve the sick, others to relieve the poor, others to instruct little Children in the knowledge of Christian Doctrine, others to recall Souls that are lost and gone astray, others to adorn Churches, and deck Altars, others to make peace and agreement among Men. Wherein they imitate embroiderers, who upon divers grounds, with admirable variety intermingle silk, silver, and gold, whereof they make all sorts of flowers: for so these Godly Souls, who undertake some particular exercise of Devotion, make it serve them as a ground work of their spiritual embroidery, on which they work the variety of all other virtues; holding by that means all their actions and affections better united and order'd, by the careful application of them to their principal exercise; and so they set forth their spirit.

In

*In Robes of Cloth of Gold, most skil-
fully,
Embroider'd with Arts best vari-
ety.*

92. When we are assaulted by any Vice, it behoves us as much as is possible, to practise the contrary Virtue, and to apply all other Virtues to the perfecting thereof; for so we shall overcome the Enemy, and advance our selves in all other Virtues. If I feel my self assaulted by Pride or Choler, in all my actions I will bend my self towards Humility and Meekness; and to that end I will apply all my other Exercises, of Prayer, of the Sacraments, of Prudence, of Constancy and Sobriety. For, as the wild Boars, to sharpen their Tusks, whet and grind them with their other Teeth, so that all of them reciprocally become sharp: So a Virtuous

In

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Man,

Man, having undertaken to perfect himself in that Virtue, of which he has most need for his defence, ought to file and whet it by the exercise of others, and in refining that one, they all become more polish'd and excellent. So it happened to *Job*, who exercising himself particularly in Patience, against so many temptations, wherewith he was violently assaulted, became perfectly holy in all kind of Vertues. Yea, it has come to pass (as *S. Gregory Nazienzen* saies) that by one only Act of some Vertue well and perfectly perform'd, a man has attain'd to the height of Virtue: and he alleges *Rahab*, who having exactly practis'd the Office of hospitality, arriv'd at supreme Glory. Which is to be understood, when such acts are practis'd with excellent fervour of Charity.

CHAP.

C H A P. II.

*Pursuance of the former Discourse,
about the choice of Virtues.*

1. **S**Aint *Augustin* excellently saies, that young beginners in Devotion commit certain faults which according to the rigour of the Laws of perfection are blameable, and yet are very commendable for the presages, they give of a future excellency in Piety, to which they serve as a disposition. That base and cowardly Fear, which begets excessive scruples in the Souls of those, that newly forsake the custom of Sin, is a commendable Virtue in beginners, and a certain sign of a future purity of Conscience : but this Fear would be very reprehensible in

M 2

those,

those, who are far advanc'd, in whose Heart perfect Love should reign, which by little and little chases away this servile Fear.

2. *S. Bernard* in his begining, was full of rigour and austerity towards them that put themselves under his Conduct, to whom he declar'd even at their first entrance, that they must forsake the Body, and come to him only with the Spirit. When he heard their Confessions, he detested with an extraordinary severity all kind of faults, were they never so small; and so prest these poor Novices to perfection, that instead of putting them forward, he drew them backward, for they lost Heart and Breath, to see themselves so hastily driven up so high and steep an ascent. Observe, *Philothea*; it was the most ardent zeal of a perfect Purity which provok'd this great

great Saint to this method; and this Zeal was a great Virtue and yet it ceased not to be reprehensible; God himself in an holy Apparition corrected him for it, insinuating into his Soul a meek, sweet, amiable, and tender spirit; by means of which, he, being wholly chang'd, accus'd himself very much of his former severity, and became so mild, and condescending to every one, that he made himself all to all, that he might gain them all.

3. *S. Hierom* having recounted, that *S. Paula* (his ghostly child) was not only excessive, but obstinate in the Exercise of bodily Mortifications, even to that height, that she refus'd to hearken to the contrary advise, which *S. Epiphanius* her Bishop had given her in that respect, and moreover, that she gave herself over in such sort to grieve

for the Death of her Friends, that she was always in danger of Death ; in fine he concluded in this sort : Some man will say, that instead of writing the Praises of this Saint, I write reproofs and reproches ; but I call *Jesus* to witness (whom she serv'd, and whom I desire to serve) that I ly not either on the one side, or on the other, but set down clearly what is to be said of her, as one Christian of another ; that is to say, I write a history of her, not a Panegyrick, and that her Vices are the Vertues of others. His meaning is, That the defects of *S. Paula* would have born the name of Virtues in a Soul less perfect : as in truth, there are Actions which are esteemed imperfections in such as are perfect, but would be held great perfections in those who are imperfect.

4. It is a good sign in a Sick Man,

Man, when at the end of his Sick-
ness his legs swell, for it shews that
Nature, now strengthen'd, casts
out her superfluous humours; but
the very same sign would be ill in
one, that were not Sick; for it
demonstrates that Nature has not
force enough to resolve and dissi-
pate the humours. My *Phi-
lothea*, we must have a good opi-
nion of those in whom we seek
a practice of Virtues, altho with
imperfection, since the Saints
themselves have often practis'd
them in such manner. But as for
you, you must have a care to ex-
ercise your self in them, not on-
ly faithfully, but discreetly: and
to that end, we must observe
carefully the Advice of the Wise
man, not relying on our own
prudence, but on the Judgment
of such, as God has given us for
Conductours.

5. There are certain things by

M 4

many

many esteem'd Virtues ; which in truth are none at all ; of which it is needful to speak a word or two : I mean extasies, raptures, insensibilities, impassibilities, deific unions, revelations, transformations , and such like perfections , of which some Books treat, promising to elevate the Soul, even to a contemplation purely intellectual, to an essential application of the spirit, and to a supereminent life. Observe well, *Philothea*, these perfections are not Vertues, but rather Reward and Recompences, that God gives indeed for Virtue, of yet rather patterns of the happiness of the life to come, which sometimes are presented to men, to make them in love with the whole pieces above in Heaven.

6. But we must not for all that pretend to such favours, since they are no way necessary to the well

well serving and loving of God, which should be our only aim ; neither are they Graces that can always be obtain'd by travel and industry, since they are rather passions then actions, which we may well receive, but cannot procure them in us.

7. I add that we have not undertaken more than to make our selves virtuous, devout and good men, and therefore we must employ our selves earnestly in that ; and if it please God to raise us to these angelical perfections, we shall be then also good Angels : but in the mean time let us exercise our selves simply, humbly, and devoutly in little Virtues, the conquest of which our Saviour hath expos'd to our care and industry ; as patience, meekness, mortification of our hearts, humility, obedience, poverty, chastity, compassion towards our

M 5.

neigh.

neighbours, and bearing with their imperfections, diligence and holy fervour. Let us willingly leave these supereminences for elevated Souls; we merit not so high a place in Gods service, we shall be abundantly happy to serve him in his Kitchen, in his Pantry, to be Lackies, Porters, Grooms of his Chamber; it is his goodness afterwards, if he please to advance us to his Cabinet, and privy Council. Yea, *Philothea*, for this King of Glory does not recompence his servants according to the Dignity of the Offices, they bear, but according to the measure of the love and humility, with which they serve him.

8. *Saul*, seeking his Fathers asses, found the crown of Israel. *Rebecca* by watering *Abrahams* Camels, became the spouse of his Son. *Ruth* gleaning after the harvest

harvest men of Booz, and lying at his feet, was advanc'd to his side, and made his Wife. Certainly such high pretentions to things so extraordinary, are very subject to illusions, deceits, and errors; and it happens sometimes, that those, who think themselves Angels, are scarce good men, and that there is more pomp in their words, than in their thoughts and actions. Yet, must we not lightly despise, or rashly censure any thing; but blessing God for the supereminence of other men, keep ourselves humble in our lower, but safer way, less splendid, but more suitable to our insufficiency and weakness; wherein if we converse humbly and faithfully, God will exalt us to great honours.

C H A P. III.

Of Patience.

Patience is necessary for you, that performing the will of God, you may obtain the promise, says the Apostle: yea, for as our Saviour himself pronounc'd, in your patience you shall possess your Souls. It is Mans greatest happiness, Philothea, to possess his Soul; and the more perfect our patience is, the more perfectly do we possess our Souls. Call to mind often that our Lord hes sav'd us by suffering and induring, and that we ought also to work our salvation by sufferings, and afflictions; as by induring injuries, contradictions, and crosses, with all possible meekness.

2. Limit not your patience to
such

such, and such kind of injuries and afflictions, but extend it universally to all those, that God shall send, and suffer to befall you. There are some Men that will suffer no tribulations, but such as are honourable; as for example, to be wounded in battel, to be prisoners of war, to be persecuted for Religion, to be impoverished by some quarrel in which they got the mastery: these Men love not tribulation, but the honour of it. He that is patient indeed, and a true servant of God suffers indifferently the tribulations accompany'd with ignominy, and those, that are honourable. To be despis'd, reprehended, and accus'd by wicked Men is but a pleasure to a Man of courage; but to be reproach'd and ill treated by good Men, by our friends by our parents, there is the true trial of patience. I more esteem
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the meekness with which the great *St. Charles Borromaus* suffer'd a long time the publick reprehensions, that a great Preacher of an exceeding strict order utter'd against him in the Pulpit, than all the assaults he receiv'd from others: for as the stinging of *Bees* is far more smarting than that of *Flies*; so the evil, we receive of good Men, and the contradictions, they make, are much more insupportable than others; and yet it chances very often, that two good Men, having both of them good intentions, through the diversity of their opinions, raise great persecutions and contradictions one against the other.

3. Be patient, not only in the main and principal afflictions, which befall you, but also in their accessaries and accidents. Many could be content to have afflictions, so they might not be prejudic'd

dic'd by them. I am not griev'd (says one) that I am become poor, but that by this means I am disabled to pleasure my friends, to bring up my Children, and live honorably, as I desire. I would not care (says another) were it not the World will think, this is come upon me through mine own fault. Another would be content, the World should speak ill of him, and would suffer it very patiently, so that none would believe the detractour. Others there are, that would willingly have some affliction, but not too much: they are not impatient (say they) that they are sick, but that they want money to cure themselves, or that they are so great a trouble to those, that are about them. But I say, *Philothea*, we must have patience, not only to be sick, but to be sick of that disease which God will, in that place where he will

will, and amongst such persons as he will, and with those inconveniencies which he will; and so of other tribulations.

4. When any evil shall liappen to you, apply such remedies as shall be lawful and pleasing to God, for to do otherwise, were to tempt his divine Majesty; but having done that, attend with an entire resignation the success, it shall please God to send: if he permit the remedies to overcome the evil, give him thanks with humility; if it please him that the evil overcome the remedies, bless him with patience.

5. I am of opinion with St. Gregory: When you shall be justly accus'd of any fault, you have committed, humble your self, and confess that you deserve more than the accusation, which is laid upon you. But if you be falsely accus'd, excuse your self meekly, deny.

denying your self to be guilty ; for you owe that reverence to truth, and to the edification of your Neighbour. But if after your true and lawful excuse, Men continue to accuse you, vex not your self, nor strive to get your excuse admitted, for having done your duty to truth, you must do it also to humility. Thus you shall neither prejudice the care you ought to have of your fame, nor the love you owe to tranquility, meekness of heart, and humility.

6. Complain as little as you can of the wrongs done you ; for ordinarily he that complaines, sins : because self-love ever makes us believe injuries to be greater than they are. But above all things complain not to such persons as are prone to malice, and to think ill. If it be expedient to make your complaint to any, either

ther to redress your injury, or to quiet your mind, let it be done to the peaceable, and to such as truly love God; for otherwise, instead of easing your heart, they will provoke it to greater disquiet, and instead of pulling out the thorn that pricketh you, they will fasten it deeper into your foot.

7. Many being sick, afflicted, and injur'd, refrain from complaining, or shewing any tenderness, judging (and that rightly) that it would too evidently testifie want of courage and generosity; but yet they desire extremely, and by subtilties endeavour to make other Men bemoan them, take compassion of them, and esteem them not only afflicted, but patient, and couragious. Now this is a patience indeed, but a false one, which in effect is nothing else but a fine and subtle ambition,
and

and vanity. They have glory, (says the Apostle) but not before God. The true patient Man neither complains of his evils, nor desires to be lamented; he speaks of them clearly, truly, and simply without lamentations, complaints, or aggravations: if he be pity'd, he patiently suffers himself to be pitty'd, unless they bemoan him for some cross, which he has not; for then will he modestly declare that he has no such misfortune, and in this sort continues peaceably betwixt truth and patience, confessing, not complaining of his afflictions.

8. In the contradictions which befall you in the exercise of devotion (for they will not be wanting) remember the words of our Saviour; *A Woman when she is in travail hath anguish, because her hour is come: but when she hath brought forth her Child, then she remem-*

remembereth not the anguish, for joy
that a Man is born into the World:

For you have conceiv'd in your
Soul the noblest child in the
World, to wit, Jesus Christ, and
until he be brought forth alto-
gether, you can not chuse but suf-
fer excessive pains; but be of
good courage, these dolours once
past, the everlasting joy shall re-
main with you of having brought
forth such a child to the World.
Now he shall be wholly brought
forth by you, when you shall have
formed him entirely in your heart
and actions, by the imitation of
his life.

9. When you shall be sick, of-
fer up all your griefs, pains, and
agonies to the service of our Lord,
and beseech him to unite them
with the torments which he suf-
fer'd for you. Obey your Phy-
sician, take medicines, meats, and
other remedies for the love of
God,

God, remembering the gall he took for our sakes; desire to be cur'd that you may serve him; grudge not to languish in sickness that you may obey him; and dispose your self to die (if so it please him) that you may praise and enjoy him.

10. Consider that the Bees, when they make their hony, live upon a bitter provision; and that we in like manner can never perform actions of greater meekness and patience, nor better compose the hony of true virtues, than while we eat the bread of bitterness, and live amongst afflictions. And as the hony which is gather'd from thyme (a little bitter herb) is the best of all: so the virtue which is exercised in the bitterness of base, and most abject tribulations, is the most excellent of all.

11. Look often with your interior

terior eyes on Christ Jesus Crucify'd, naked, blasphem'd, slander'd, forsaken, and in a word, overwhelm'd with all sorts of sorrows, griefs, and persecutions; and consider, that all your sufferings, neither in quality, nor quantity are in any sort comparable to his, and that you can never suffer any thing for him, in comparison of that which he has endur'd for you.

12. Consider the torments which heretofore the Martyrs suffer'd; and those which many now endure, more grievous without any proportion than yours, and say; Alas, my pains are consolations, and my griefs pleasures in comparison of those which without relief, assistance, or mitigation live in a perpetual death, overcharg'd with afflictions infinitely heavier than mine.

C H A P. IV.

Of exteriour humility.

1. **B**orrow and take many empty vessels, (said Elizeus to the poor widow) and pour oyl into them. To receive the grace of God into our hearts, they must be void of vainglory. The Castrel crying, and looking on the birds of prey, affrights them by a secret property and virtue, therefore the doves love her above all other birds, and live in security with her: so humility repells Satan, and conserves the grace and gifts of the holy Ghost in us, and therefore all the Saints, but especially the King of Saints, and his blessed Mother have always more esteem'd this virtue than any other amongst the moral. We call that glory,
vain,

vain, which we assume to our selves either for that, which is not in us, or for that, which is in us, but is not ours, or for that, which is in us, and is ours, but deserves not, that we should glory in it. Nobility of blood, favour of great persons, popular honour, these are things which are not in us, but either in our progenitours, or in the estimation of other Men. Some there are that become proud and insolent by being upon a good horse, or for having a feather in their hat, or by wearing good cloathes; but who sees not this folly? for if there be any glory in this, it belongs to the horse, the bird, and the taylor; and what a want of courage it is to borrow estimation from a horse, from a feather, or from some foolish new fashion. Others esteem and value themselves for Mustaches turn'd up, or a well trimm'd

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trimm'd beard, for their curled
locks, and soft hands, or because
they can sing, or play: but are
not those effeminate Men who
seek to raise their value, and to
increase their reputation by such
frivolous, and foolish things?
Others for a little knowledge
would be honour'd and respected
in the World, as if every one
ought to come to School to them,
and account them their Masters;
and therefore they are called Pe-
dants. Others strut like pea-
cocks in contemplation of their
beauty, and think all the World
in love with them. All this is ex-
treamly vain, foolish, and im-
pertinent; and glory grounded
upon such weak foundations is
call'd vain, and frivolous.

2. True goodnes is known as
true balm; for balm is try'd by
dropping it into water, if it sink
to the bottom, it is counted the
N most

most excellent and pretious: Even so, to know whether a Man be truly wise, learned, generous, and noble, observe whether his gifts tend to humility, modesty, and submission, for then they shall be true virtues; but if they swim above water, and strive to appear, they are so much the less true, by how much the more they shall be apparent.

3. Pearls that are conceiv'd and nourish'd by the wind, or by the noise of thunder, have nothing but the shell of Pearl, and are void of substance: so the virtues and qualities of Men bred and nourish'd in pride, boasting, and vanity, have nothing but a simple appearance of good, without juice, without marrow, and without solidity.

4. Honours, degrees, and dignities are like saffron, which prospers best, and grows most plenti-

plentifully when it is trodden under feet. It is no honour to be fair, when a Man prizes himself for it; beauty (to have a good grace) should be neglected; knowledge dishonours us when it puffs us up, and degenerates into pedantry.

5. If we be punctual in dignities, precedencies, and titles, besides the exposing of our qualities to be examin'd, try'd, and contradicted, we make them vile and contemptible; for honour, which is estimable, being freely given, becomes base when it is sought for, requir'd, and exacted.

6. When the Peacock bristles up his train to behold himself, in raising his fair feathers he shews his own deformities. Fair flowers that grow on the earth, wither away by handling. The sweet smell of the Mandragoras

taken afar off, and but for a short time, is most pleasing, but they that smell to it very near, and a long time, become stupify'd and sick: even so honours give a pleasant consolation to those that favour them afar off, and carelessly, without staying on them, or disquieting themselves with them; but such as affect them, and feed on them, are worthy of blame and reprehension.

7. The pursuit and love of virtue begins to make us virtuous; but the pursuit and love of honour begins to make us abject and contemptible. Generous spirits busie not themselves about these poor toys of degrees of honour, and salutation; they have other things to do; That belongs to mean, and degenerate spirits.

8. He that may have pearls never loads himself with shells; and such as aspire to virtue, vex
not

not themselves for honours. Every one indeed may take the place due to him without prejudice to humility, so that it be done carelessly, and not with contention. For as they that come from *Peru*, besides gold and silver, bring also *Apes* and *Parrots*, because they neither cost much, nor are burthen some to their ship : so true pretenders to virtue neglect not to take rank and place due to them ; yet so, as it cost them not much care, and attention, and that it may be without incurring trouble, disquiet, disputes, and contentions. Yet speak I not here of those whose dignity concerns the publick, nor of certain particular occasions on which great consequences depend ; for, in that every one ought to keep his due place with prudence and discretion, accompany'd with charity and courtesie.

C H A P. V.

Of more internal humility.

1. **B**Ut you desire, *Philothea*, to be farther advanc'd in humility, for the performance of what we have hitherto said, is rather wisdom than humility: let us therefore pass on farther. Many neither will, nor dare consider the graces God has given them in particular, fearing that thereby they may fall into vain-glory, and self-conceit, wherein in truth they deceive themselves; for since the true means to attain to the love of God (as says the great Angelical Doctor) is the consideration of his benefits; the more we know them, the more we shall love him: and as particular benefits more powerfully
move

move us than common, so ought they to be weigh'd more attentively.

2. Certainly nothing can so much humble us before the mercy of God, as the multitude of his benefits; nor before his justice, as the multitude of our offences. Let us then consider what he has done for us, and what we have done against him: and as we consider our sins severally, so let us consider his graces one by one. Let us not fear, that the knowledge he gives us will puff us up, so long as we are attentive to this truth, *that whatsoever is good in us, is not of our selves.*

3. Alas! do mules cease to be lumpish and stinking beasts, because they are laden with the precious and perfum'd cabinets of the Prince? *What hast thou which thou hast not receiv'd?* (says the Apostle) *and if thou hast*

receiv'd it, why dost thou glory? Nay contrariwise, the lively consideration of favours receiv'd, renders us humble, because knowledge begets acknowledgement. But if in considering the favours, God has done us, any kind of vanity should tickle us, it will be an infallible remedy to recur to the contemplation of our ingratitude, of our imperfections, and of our miseries. If we consider what we did, when God was not with us, we shall easily know, that what we do while he is with us, is not of our own doing, nor of our own growth; we shall enjoy it indeed, and rejoyce for it, but we shall glorifie God alone because he is the author of it. So the blessed Virgin Confesses that God had done great things for her, yet is it but to humble her self, and to glorifie God: *My Soul* (says she) *doth magnifie the Lord, because*

cause he hath done great things for me.

4. We use to say many times that we are nothing, that we are misery it self, and the corruption of the World; but we would be loath any Man should take us at our word, and publish us abroad to be such as we say we are. Nay we make as if we would run away, and hide our selves, to the end Men may run after us, and seek us out; we make shew as if we would indeed be the last, and sit at the lowest end of the table, but it is in hope to be set with more advantage at the upper end. True humility never makes shew of her self, nor uses many humble words; for she desires not only to hide other virtues, but also principally to hide her self. And if it were lawful for her to lie, to dissemble, or scandalize her neighbour, she would produce actions

of arrogancy, and disdain, that under them she might hide herself, and be altogether cover'd and unknown.

5. My advise therefore is, *Philothea*, either let us use no words of humility, or let us use them with an inward reality conformable to what we pronounce outwardly. Let us never cast down our eyes, but when we humble our hearts; let us not seem to desire to be the lowest, unless we mean it from our heart. Now I hold this rule so general, that I bring no exception: only I add, that civility requires, that we offer precedency sometimes to those who without doubt will refuse it; and yet this is no double-dealing, nor false humility: for in this case the only offer of precedency is a beginning of honour, and since we cannot give it them intirely, we do not ill to
give

give them the beinning. I say the same of some words of honour, and respect, which in rigour seem not true, yet are true enough indeed, if the heart of him that pronounces them, have a true intention to honour, and respect him to whom he says these words. For altho the words signifie with some excess, that which we would say, yet we do not ill to use them when common custome requires it: but I wish our words were always suited to our affections, as near as possible to follow in all, and through all, pure simplicity and sincerity of heart. A Man that is truly humble would rather an other should say of him that he is miserable, that he is contemptible, and that he is nothing worth, than to say it himself; at least, if he knows, that any Man says so, he does not gain say it, but consents to it with all his heart.

heart : for believing it firmly himself, he is glad to have others of the same opinion.

6. Many say, that they leave mental prayer for those that are perfect, that themselves are not worthy to use it. Others protest, they dare not communicate often, because they find not themselves pure enough. Others, that they fear they should disgrace devotion, if they should meddle with it, by reason of their great misery and frailty. Others refuse to employ their talent in Gods service, and their neighbours, because (say they) they know their own weakness, and that they fear to become proud if they should be instruments of any good, and that in giving light to others they should consume themselves.

7. All this is nothing but artifice, and a kind of humility not only false, but malicious, whereby

by tacitly, and subtilly they endeavour to cast an aspersiō upon these holy things; or at the best, with the cloake of humility to cover the love of their own opinion, their own humour, and their own sloathfulness. *Demand of God a sign either from heaven above or from the depth of the Sea below;* said the Prophet to unhappy Achaz: And he answered; *I will demand none, neither will I tempt God.* O wicked Man! he would seem to bear great reverence to God, and under colour of humility excuses himself from aspiring to that grace which Gods goodness offers him: but sees he not that when our Lord offers us his graces, it is pride to refuse them; that the gifts of God oblige us to receive them; and that true humility is to obey, and follow his will, as near as we can? But Gods will is that we become perfect,
uniting

uniting our selves to him, and imitating him the best we can.

8. The proud Man which trusts in himself, has just occasion not to dare to undertake any thing ; but he that is humble is so much the more couragious, by how much the more weak he acknowledges himself ; and the more miserable he esteems himself, the more confident he becomes, because he trusts intirely in God, who delights to magnifie his Omnipotency by our Misery. We must then with an humble, and holy Confidence perform whatsoever is judg'd fit for our Advancement, by those that direct our Souls.

9. To think we know what we know not, is directly folly ; to seem to know what the World knows we know not, is an intolerable Vanity. For my part , I would not seem to know even what I do know ; as contrariwise
I would

I would make my self ignorant. When Charity requires it, we must freely and mildly communicate to our neighbour, not only what is necessary for his Instruction, but also what is profitable for his Consolation: for Humility which hides and conceals Virtues, to the end to preserve them; discovers them nevertheless, when Charity requires it, to the end to enlarge, encrease, and perfect them. Wherein she resembles a tree in the Isles of *Tylos*, which at Night closes up her Carnatian Flowers, and opens them not till the rising of the Sun; so that the Inhabitants of the Countrey say, that those Flowers sleep by Night: for so humility covers and hides all our virtues and humane perfections, and lets them never appear, but for Charity, which being a Virtue not humane, but heavenly, not
moral

moral, but divine, is the true Sun of Virtues, over which she ought always to rule: so that humility which is prejudicial to Charity, is undoubtedly false.

10 I would neither make my self more fool, nor more wise than I am: for if humility forbid me to counterfeit my self Wise, honesty and sincerity forbid me likewise to counterfeit my self a Fool; for as vanity is contrary to humility: so are affectation and dissembling, to simplicity and plain dealing. And if some great Servants of God have made themselves seem Fools, that they might be thought abject in the eyes of the World; we must admire them, and not immitate them: for they had motives that induc'd them to this excess, which were so particular, and extraordinary to them, that no man ought from thence to draw any
con-

consequence for himself. And as for *David*, when he danc'd and leaped before the Ark somewhat more then ordinarily decency requir'd, he did it not to make the World believe he was a Fool, but he simply and plainly us'd those exteriour motions, conformable to the extraordinary and excessive gladness, he conceiv'd in his Heart. True it is, that when *Michol* his Wife, reproach'd him for it, as guilty of Folly, he was not sorry to see himself despis'd; but persevering in a true and lively Representation of his joy, he testify'd that he was glad to receive a little shame for his God. And consequently I say, that if for acts of true Devotion the World esteem you mean, abject, and foolish, humility will make you rejoyce at this happy reproach, the cause whereof is not in you, but in those that utter it against you.

CHAP.

C H A P. VI.

That humility makes us to love our own Abjection.

1. **I** Pass further, and advise you, *Philothea*, that in all, and above all you love your own abjection. But you will ask me what it is to love our own Abjection. In Latin, *Abjection* signifies *Humility*, and *Humility Abjection*: so that when our blessed Lady in her sacred Hymn, saies, that all generations should call her Blessed, because God had seen the Humility of his Handmaid; her meaning is, that the Lord beheld graciously her Abjection and Unworthiness, to heap upon her Graces and Favours. Yet there is great difference between the Virtue of *Humility* and
Abje-

Abjection : for *Abjection* is the lowness, baseness and poorness, that is in us, we being not aware of it ; but as for the Virtue of Humility it is a true Knowledge, and voluntary acknowledgment of our Abjection.

2. Now the principal point of this Humility consists, not only in this willing Acknowledgment of our Abjection, but in loving it, and delighting in it, not for want of Courage, or Generosity but to extoll so much the more the divine Majesty, and esteem our Neighbour much better then our selves. This is that to which I exhort you : and that you may understand it the better, know, that among the afflictions, which we suffer, some are abject, and others honourable ; many can frame themselves to the honourable, but almost none to the abject. You see a devout Hermit

mit all ragged, and cold, each one honours his torn Habit with compassion of his sufferance; but if a poor Tradesman or a poor Gentleman be in the same case, men despise and mock them; and behold how their Poverty is abject. A religious man receives devoutly a sharp censure of his Superiour; and a Child, of his Father; and all count this Mortification, Obedience and Wisdom; but let a Cavalier, or some Lady suffer the like of another, and altho it be for the love of God, Men will call it Cowardliness, and want of Courage.

3. Behold here an other Abjection. One has a Canker in his Arm, and another in his Face; the first has only the Disease, but the other with the Disease has Contempt, Shame and Abjection. I say then, that we must not only love the evil it self, which is
done

done by the Virtue of Patience, but we must also love the Abjection, which is done by the Virtue of Humility.

4. Moreover there are abject Virtues, and honourable Virtues. Patience, Meekness, Simplicity, and Humility it self are Virtues, which worldly men hold vile and abject: on the contrary, they must esteem Wisdom, Valour and Liberality, there are also Actions of one and the same Virtue, whereof some are despis'd, and others honour'd: to give Alms, and to pardon Injuries, are two acts of Charity; the first is honour'd of all Men, the other contemn'd in the eyes of the World. A young Gentleman or a young Lady, who will not give themselves over to the Disorders of wild and dissolute Company, to talk, play, dance, drink, dress, shall be scorn'd and censur'd, and

and their Modesty term'd Hypocrisy, or Affectation : to love this, is to love our Abjection.

5. Behold another sort of Abjection. We go to visit the Sick ; If I am sent to the most miserable, that will be an Abjection to me according to the World, and therefore I will love it. If I am sent to a person of Quality, it is an Abjection to the Spirit, for there is not so much Virtue nor Merit, and therefore I will love this Abjection. One falls in the midst of the Street, and besides his fall, receives shame, this is an Abjection to be lov'd. There are also faults which have no other ill in them, but only the Abjection ; and Humility requires not, that we should commit them of set purpose, but it requires that we vex not ourselves when we shall have committed them. Such are certain fooleries,

ries, incivilities, and incircum-
spections, which as we ought to
avoid before they are committed,
in order to Civility and Discre-
tion; So when they are commit-
ted, we must be content with the
Abjection that comes thereby, and
accept it willingly, that so we
may practise holy Humility.

6. I say yet more: If I have
disorder'd my self through Pas-
sion, or Dissolution, and have
spoken undecent Words, where-
with God and my Neighbour are
offended, I will repent my self
heartily with true sorrow, and
endeavour to make the best repa-
ration I can for the Offence; but
yet I will be content with the
Abjection, and the shame, it brings
with it: and if the one could
be separated from the other, I
would most cheerfully cast away
the Sin, and humbly retain the
Abjection.

7. But

7. But tho we love the Abjection which follows the evil, yet we must not neglect to redress the evil that caus'd it, by fit and lawful means, especially when the evil is of importance: As, If I have some shameful Disease in my Face, I will endeavour to have it cur'd, but not to have the Abjection forgotten, which I receiv'd by it. If I have committed some Folly which is offensive to none, I will make no excuse for it, because altho it were a fault, yet it is not permanent: I cannot then excuse it, but only in respect of the Abjection it brings me, and That humility permits not. But, if through folly or indiscretion, I have offended, or scandalized any one, I will repair the Offence by some true excuse, because the evil is permanent, and Charity obliges me to satisfy for it. Further-
more

more it happens sometimes, that Charity commands us to remove the Abjection for the good of our Neighbour, to whom our Reputation is necessary ; but in that case, tho we remove the Abjection from before our Neighbours eyes, to prevent his scandal : yet must we carefully shut it up, and hide it in our hearts. for his Edification.

8. But you would know, *Philothea*, which are the best Abjections. I tell you clearly, that the most profitable to our Souls, and most acceptable to God, are those which come to us by accident, or by the condition of our Life, because we chuse them not, but receive them as they are sent by God, whose choice is always better then our own. But if we were to chuse them, the greatest are the best : and those are esteemed the greatest which are

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most

most contrary to our inclinations; (so that they be conformable to our Vocation) for to speak once for all, our own choice blasts almost all our Vertues.

9. O, who will give us the Grace to say truly with that great King, *I have chosē to be an Abjeēt in the house of God, rather than to dwell in the Tabernacles of Sinners*? none certainly, dear *Philothea*, but he, who to exalt us, liv'd and dy'd in such sort, that he was the scorn of Men, and the Abjection of the people: I have said many things to you, which will seem hard, when you shall consider them; but believe me, they will be sweeter then sugar or honey when you shall put them in practice.

C H A P.

C H A P. VII.

How to keep our good name in the practice of Humility.

1. **P**Raise, honour, and glory are not given to Men for every ordinary virtue, but for some excellent one: for by praise we seek to perswade others to value the excellency of some Men; by honour we protest, that we our selves esteem them; and glory, in my judgment, is nothing else, but a certain lustre of reputation, which springs from the concourse of many praises and honours. So that honours and praises are like precious stones, from a heap of which rises a lustre like enamelling. Now humility not being able to endure, that we should have any desire of excelling,

or being preferr'd before others, can not also permit that we should hunt after praise, honour, or glory, which are due to excellency alone; but yet she consents to the counsel of the wise man, who admonishes us to have a care of our reputation; because a good name is an estimation not of any excellency, but only of a simple and ordinary honesty, and integrity of life, which humility hinders us not to acknowledge in our selves, nor by consequence, to desire the reputation of it. It is true, that humility would condemn good fame, if charity stood not in need of it: but because it is one of the foundations of humane society, and that without it we are not only unprofitable, but prejudicial to the publick, by reason of the scandal it receives by it; charity requires, and humility consents that we should desire

fire it, and carefully preserve it.

2. Again, as leaves which in themselves are of no great value, are nevertheless very necessary, not only to beautifie the trees, but also to preserve the fruit whilst it is young and tender: so a good report, which of it self is not much to be desir'd, is notwithstanding most profitable, not only for the ornament of our life, but also for the preservation of our virtues, especially while they are yet weak and tender. The obligation of maintaining our reputation, and of being such as we are esteem'd to be, forces a generous courage. Let us preserve our virtues, dear *Philothea* because they are acceptable to God, the chief and sovereign object of all our actions. But as they, who would keep fruits are not content to preserve them with sugar, but put them all in

vessels fit to keep them: so, altho the love of God is the principal preserver of our virtues, yet may we further employ our good name, as most convenient and profitable to that purpose.

3. Yet we must not be over earnest, exact, and punctual in this preservation: for such, as are so tender and sensible of their reputation, are like those, that for every slight indisposition take physick; for they, thinking to conserve their health, utterly overthrow it; and these, endeavouring to maintain so tenderly their reputation, entirely lose it; for by this tenderness they become fantastical, mutinous, insolent, and provoke the malice of detractours.

4. Dissimulation, and contempt of an injury or calumny is ordinarily a far better remedy than resentment, dispute, or revenge:
for

for contempt causes them to vanish; whereas if we resent them, we seem to avow them. *Crocodiles* hurt none but those that fear them; nor detraction, any but such as vex themselves with it. Excessive fear of losing our estimation, argues a great distrust of its foundation, which is the truth of a good life. Towns that have wooden bridges over great rivers, fear their being carry'd away by every little flood; but they that have them of stone, fear only extraordinary inundations: so they, that have a Soul truly Christian, ordinarily contemn the overflowing of injurious tongues; but those, that find themselves weak, are disquieted with every discourse. Indeed, *Philothea*, he that strives to keep a good reputation with all, loses it with all; and he deserves to lose his honour, who seeks it of those, whose

vices make them infamous and dishonorable.

5. Reputation is but a sign to shew where virtue is lodg'd ; it is virtue then, that must be prefer'd in all, and before all : wherefore, if any call you hypocrite because you give your self to devotion, or esteem you a coward because you have pardon'd an injury, laugh at all that ; for, besides that such judgments are made by foolish and ignorant people, we must not forsake virtue, nor wander out of the way of it, altho we were to lose our reputation, because we must prefer the fruit before the leaves, and interiour and spiritual, before all external good. It is lawful to be jealous, but not idolators of our reputation : and as we must not offend the eyes of the good, so we must not strive to satisfie those of the wicked. The beard is an ornament to the face

face of a Man, and the hair to that of a Woman: If one pull away by the roots the beard from the chin, and the hair from the head, it will very hardly grow again; but if it be only cut, nay tho it be shav'd, it will soon come again, and will grow stronger, and thicker than before: so, altho our reputation be cut, yea tho it be shaven by detracting tongues, (which, *David* says, are like sharp razors) we must not therefore be troubled, for it will soon spring forth again, not only as fair as ever it was, but much more firm and durable. But if nevertheless our vices, our unworthiness, and wicked course of life take away our reputation, it will very hardly return, because it is pull'd up by the root: for the root of renown is goodness and integrity, which, as long as they are in us, can always reco-

ver the honour due to them.

6. When vain conversation, fond loves and haunting of idle company blast our reputation, we must forsake them ; for a good name is of more price than all vain contentments. But, if for the exercise of piety, for advancement in devotion, and aspiring to eternal happiness Men grumble and murmur at us, let us leave these dogs to bark against the Moon ; for, if they are at any time able to cast an aspersion on our good name, and by that means cut, and shave the hair and beard of our reputation, they will notwithstanding spring up again, and the razor of detraction will be as advantagious to our honour, as the pruning knife to the vine, which makes it abound and multiply in fruit.

7. Let us fix our eyes always on Jesus Christ Crucify'd, and march

march on in his service with confidence and sincerity, yet prudently and discreetly : he will be the protector of our reputation, and if he suffer it to be taken from us, it will be either to render us better, or to make us profit in holy humility, whereof one only ounce is better than a thousand pounds of honours. If we are unjustly defam'd, let us meekly oppose truth against calumny ; if calumny persevere, let us likewise persevere in humility, resigning our reputation together with our Soul into Gods hands, we cannot secure it better. Let us serve God in good and ill fame, according to St. *Paul's* example, that we may say with *David*, *For thee (O Lord) have I suffered shame, and confusion hath covered my face.* I except nevertheless certain crimes so horrid, and infamous, that no Man ought to

suffer the shame of them, if he can justly acquit himself ; and also certain persons, on whose reputation depends the edification of many : for in these cases we must peaceably seek reputation for the wrong receiv'd, according to the opinion of all Divines.

C H A P. VIII.

*Of meekness towards our neighbours;
and remedies against anger.*

1. **T**He holy Chrisme, which by Apostolical tradition we use in the Church of God for confirmations and consecrations, is compos'd of oyl of Olives mingled with balm ; which amongst other things represents to us the two dear and beloved virtues which shone in the sacred person of our Lord, and which he most particu-

particularly commended to us, as if by them our heart were specially to be consecrated to his service, and dedicated to his imitation: *Learn of me*, (says he) *for I am meek, and humble of heart.* Humility makes us perfect towards God, and mildness towards our Neighbour. The balm, which (as I said before) sinks to the bottom amongst all other liquors, represents humility; and the oyl of Olives, which swims always above, signifies mildness, and affability, which are above all things, and excel amongst virtues, as being the flowers of charity, which (according to St. Bernard) is then most perfect, when it is not only patient but also mild and gentle. But take heed, *Philothea*, that this mystical Chrysome compos'd of meekness and humility, be within thy heart; for it is one of the greatest subtilties of the

the Devil to make many entertain themselves with words, and exteriour appearances of these two virtues, who not examining throughly their inward affections, esteem themselves humble and meek, whereas in truth they are nothing less: and this may be easily discover'd, because, for all their ceremonious mildness and humility, at the least cross word or injury they swell with incredible arrogancy.

2. They say, that those who have taken the preservative commonly call'd *the grace of Saint Paul*, swell not at all by the biting and stinging of vipers, provided the preservative be of the best: in like manner when humility and mildness are good and true, they preserve from the heat and tumours, which injuries are wont to raise in Mens hearts. But, if being stung and bit by detractors
and

and enemies, we become fierce and enrag'd, it is a sign that our humility and meekness is not true and cordial, but artificial and counterfeit.

3. The holy Patriarch Joseph, sending back his brethren from Egypt to his Fathers House, gave them this only advice; *be not angry amongst your selves by the way.* I say the same to you, *Philothea*, this wretched life is but a passage to happiness, let us not be angry one with another in this way, but march with the troop of our brethren and companions meekly, peaceably, and lovingly: and I say to you absolutely and without exception, be not angry at all, if it be possible, and entertain no pretext whatsoever, to open the gate of your heart to anger; for Saint James tells us very positively, and without reservation, *The anger of Man works*

not

not the justice of God. We must indeed resist the evil, and suppress the vices of those, that are under our charge, courageously and resolutely ; but yet mildly and peaceably. Nothing so soon appeases the Elephant being angered as the sight of a little Lamb; and nothing so easily breaks the force of a Cannon-shot, as wool. We esteem not so much the correction, which proceeds from passion, tho it be accompany'd with never so much reason, as that, which has no other motive than reason alone ; for the reasonable Soul, being naturally subject to reason, is never subject to passion, but tyrannically: and therefore when reason is accompany'd with passion, she makes her self odious, her just government being corrupted by the fellowship of tyranny.

4. Princes do honour to their people

people , when they visit them with a peaceable train ; but when they lead armies (tho it be for the common good) their presence is always unwelcome : for altho they cause military discipline to be rigorously observ'd among their Souldiers, yet be they never so exact, some disorder will always arise, whereby the countryman will be oppress'd. Even so, as long as reason rules, and peaceably exercises chastisements, corrections, and reprehensions, altho rigorously and exactly , every Man loves and approves it ; but when she brings with her, wrath, cholar, and rage (which St. *Augustin* calls her souldiers) she makes her self more fear'd than than lov'd , and even her own heart becomes thereby vex'd and oppress'd. It is better (says the same St. *Augustin* , writing to *Prosperus*) to deny entrance to
just

just and equitable anger, than to entertain it, be it never so little; because being once admitted, it is hard to be quit of it; for, it enters as a little twig, and in a moment grows greater and becomes a beam. If it can but once gain the night of us, and that the Sun sets on our anger, (which the Apostle forbids) converting it self into hatred, there is almost no means to be freed from it; for it nourishes it self with a thousand false persuasions, since there was never any angry Man, that thought his anger unjust.

5. It is better then, to resolve to live without choler, than to use choler moderately and discreetly: and when by imperfection and frailty we find our selves surpris'd therewith, it is better to resist it speedily, then to dally with it; for, give it never so little leisure, and it will be Mistress

refs of the place, like the Serpent, which can easily draw in his whole body, where he can get in his head.

6. But you will say, how shall I resist it? You must, my *Philotheca*, at the first touch you feel of it, speedily assemble your forces, not violently, but mildly, and yet seriously: for as we see in the audiences of divers Senates, or Courts of Justice, the ushers crying *Peace*, make more noise than those, whom they would silence; so it happens many times, that endeavouring with violence to oppress our choler, we stir up more trouble in our hearts, than the choler would have done, and the heart thus troubled is no more Master of it self. After this meek resistance practise the advice, which St. *Augustin*, being now old, gave to the young Bishop *Auxilius*: Do (says he) that which

which a Man should do. If that befall you which befel a Man of God mention'd in the Psalm, *my eyes are troubled for anger*, have recourse to God crying, *have mercy upon me O Lord*, that he may stretch forth his right hand to repress your anger. I mean, we must invoke the assistance of God, when we find our selves assaulted by choler, in imitation of the Apostles, when they were toss'd with winds, and tempests on the waters; for, he will command our passions to cease, and a great calm shall follow. But the prayer made against present and pressing choler must always be meek and calm, and not violent: and this rule is to be observ'd in all remedies, we use against this evil. Moreover, as soon as you perceive, that you have done any act of choler, repair the fault by an act of mildness, exercis'd chearfully

fully toward the same person, against whom you were mov'd. For, as it is a sovereign Remedy against a lie to unsay it presently : so it is a good Remedy against anger, to repair it instantly by a contrary Act of mildness: for green Wounds (they say) are most easily cur'd.

7. Again, when you are in tranquility and without any occasion of Choler, make great provision of Meekness, and Gentleness, speaking all your Words and doing all your Actions little and great in the mildest manner you can ; calling to mind that the Spouse in the Canticles has not only hony in her lips, and on the top of her tongue, but also under her tongue, that is, in her breast, and not hony only, but also milk : So we must not only have our Words sweet towards our Neighbour, but our whole Breast,

Breast, that is to say, the interior of our soul. Neither must we have only this sweetness of hony which is pleasant and fragrant, that is to say, sweetness of civil Conversation with Strangers, but also the sweetness of milk amongst those of our Family and our near Neighbours: wherein they greatly fail, who in the street seem Angels, and in their houses Devils.

C H A P. IX.

Of Meekness towards our selves.

1. **O**Ne of the best Exercises, we can perform of meekness, is that whereof the subject is in our selves; that is, never to be vex'd against our selves, nor our imperfections: For the Reason requires, that we should
be

be displeas'd and sorry when we commit any faults, yet we must always avoid all malicious, spiteful and cholerick Displeasure, wherein many highly offend, who stir'd up to choler, are angry and vex'd to see themselves vex'd ; for by this means, they keep their Heart steep'd in choler : and tho the second Anger seem to destroy the first, yet notwithstanding it serves to open a passage for a new choler on the first occasion that shall be offer'd. Besides, these angers, frettings and vexations against our selves, tend to Pride, and have no other source than self-love, which troubles and disquiets it self to see us imperfect. We must then have a dislike of our faults, which may be quiet, sober, and moderate. For as a Judge punishes Malefactors much better, when he squares his Sentence by reason, and pronounces

nounces it with a calm and a quiet Spirit, than when he is violently transported with passion, because judging in Passion, he punishes not the faults, according as they are, but according as he is himself: so we correct our selves much better by calm and sober Repentances, than by those, which are violent and cholerick; for Repentance done with violence is never according to the quality of our faults, but according to our inclinations. For example, he that affects Chastity, will vex himself with an incomparable vexation at the least fault he shall commit against that Virtue, and will but laugh at a gross slander, he shall have utter'd. On the other side, he that hates detraction, will afflict himself for having murmured a little, and make no account of a gross fault committed against Chastity: and
so

So of others. And this springs from no other fountain, than that they judge not their conscience by Reason, but by Passion.

2. Believe me, *Philothea*, as the reproofs of a Father given sweetly and affectionately, have far more power with the Child to reclaim him, than choler and anger: So when our Heart shall have done any fault, if we reprehend it with a quiet and sweet Admonition, having more compassion on it, than Passion against it, and gently encouraging it to amendment, the repentance following thereupon will penetrate further, and strike deeper, than avexing, angry, and storming repentance.

3. For my self, if (for example) I had a great Affection not to fall into the Sin of Vanity, and yet had fallen deep into it, I
P would

would not reprehend my Heart in this manner ; *Art thou not miserable, and abominable, that after so many Resolutions hast suffered thy self to be carried away by Vanity ? die with shame , lift no more thy eyes to Heaven, blind, impudent and traitor to thy God.* But I would rather thus reprehend it in reason and compassion ; ~~Go to~~^{well}, my poor Heart, we are now fallen into the ditch, we had so often resolv'd to escape. ; well, let us out again, and forsake it for ever , let us call upon the mercy of God, and hope that it will assist us to be more constant hence forward ; and let us put our selves into the way of humility. Courage, from this day forward, We will stand upon our guard ; God will help us, we shall prosper. And on this reprehension would I build a firm and constant Resolution never to fall again into that fault , using to that end

end the means convenient, especially the advice of my Director.

4. But if notwithstanding any man find that his heart cannot be sufficiently mov'd with this sweet reprehension, he may use a more sharp and rough reproof to excite it to a profound confusion, provided, that after he has thus roundly rebuk'd his heart, he end with consolations, closing up all his anger with a sweet, and holy confidence in God, imitating that great Penitent, who seeing his Soul afflicted, rais'd it up in this manner; *Why art thou sad, O my soul, and why dost thou trouble me? hope in God, for I will confess to him, who is the saving health of my countenance and my God.*

5. Raise up then your Heart fair and softly, when it shall fall, humbling your self profoundly before God, by acknowledging your own misery without astonish-

nishment at your fall, for it is no wonder that weakness should be feeble, or misery wretched: detest nevertheless from your Heart the Offence, God has received from you, and with great Courage and Confidence in his mercy, return to the way of Virtue, which you had forsaken.

C H A P. X.

That we must treat of Business with Care, but without Vexation and Solitude.

1. **T**He care and diligence we ought to have in our affairs, are things much different from Solitude, Anxiety, and Vexation. The Angels have care of our Salvation, and procure it with diligence, yet they are not solicitous or anxious: for care and diligence are part of their Cha-

Charity ; but Solitude and Anxiety would be directly contrary to their felicity ; since care and diligence may be accompani'd with tranquility of mind ; but Solitude and Anxiety never.

2. Be careful then and diligent, *Philothea*, in all the Affairs you have in your charge ; for God having intrusted them to you, he will have you take care of them : but if it be possible, be not in vexation and anxiety for them, that is to say, undertake them not with unquietness and solicitude, nor spend your self about them ; for all kind of violence disturbs the Reason and the Judgment, and hinders us from doing that well, in which we are so earnest.

3. When our Lord reprehended S. *Martha*, he saith ; *Martha, Martha, thou art solicitous, and troublest thy self about many things.* Do you observe ? If she had been

simply careful, she had not been troubled; but because she was in anxiety and unquietness, she vex'd and troubl'd her self, and for that, our Lord reprehends her. Rivers, which glide peaceably through the vallies, bear great Boats, and rich Merchandize; and the rain, which falls gently in the open fields, makes them fruitful in grasse, and corn; but Torrents and Rivers, which run rapidly, ~~T~~uin the bordering Countrey, and are unprofitable for Traffique, as likewise the vehement and tempestuous Rains furrow the fields and meadows. Never was work well done with too much violence, and earnestness. We must hasten leasurely: (saies the Proverb.) He that hastens too much; (saies *Solomon*) is in danger of stumbling and bruising his feet. We do our Business soon enough, when we do it well.

Droans

Droans make more noise, and are more earnest than Bees ; but they make only wax and not honey : so they that spend themselves with a tormenting anxiety, and an eager solicitude, never do much nor well.

4. Flies disquiet us not by their strength, but by their number : so great affairs vex us not so much as little when they are in great number. Whatsoever Businesses then befall you, receive them with quietness, and endeavour to dispatch them in order one after another ; for if you strive to do all at once, or in disorder, you will overcharge and weaken your spirit, and probably ly tir'd under the burthen.

5. In all your business, rely wholly on Gods Providence, by which alone your designs must prosper : labour nevertheless discreetly on your part to co-operate with it, and then believe that if

you trust intirely in God, the success, which follows, shall be always the most profitable for you, seem it to you good or bad, according to your particular judgment. Do as little Children, who with one hand hold fast by their Father, and with the other gather strawberries or mul-berries along the hedges : so you, gathering and managing the Affairs of this World with one hand, with the other hold always fast the hand of your heavenly Father, turning your self towards him from time to time, to see if your Employments be pleasing to him. And take heed above all things that you let not go his hand, and his protection, thinking to gather more ; for if he forsake you, you will not be able to go a step without falling to the ground. My meaning is, *Philothea*, that amidst your Affairs and ordinary Business, which require

quire not so earnest an attention, you think more on God than on your Affairs ; and when your Affairs are of so great importance, that to be well done, they require your whole attention, then also from time to time look towards God, as they do, that sail on the sea, who to go to the land, which they desire, look more up to Heaven, than down on the sea, whereon they sail : so will God work with you, in you, and for you, and all your Labours shall be accompany'd with consolations.

C H A P. XL

Of Obedience.

1. **C**harity alone places us in perfection, but Obedience, Chastity and Poverty are the three great means to attain to it.

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Obe-

Obedience consecrates our heart, Chastity our body, and Poverty our goods to the love and service of God. These are the three branches of the spiritual Cross, and all three grounded on the fourth, which is Humility. I will say nothing of these three Virtues, as they are vow'd solemnly, for so they concern only religious persons; nor as they are simply vow'd: for though a vow gives always much value and merit to all Virtues, yet to make us perfect, it is not necessary they should be vow'd, so they be observ'd. For tho being vow'd, and that solemnly, they place a man in the state of perfection; yet to come to perfection it self, it suffices that they be observ'd: for there is great difference betwixt the state of perfection, and perfection it self; since all Bishops and religious Persons

Persons are in the state of Perfection, yet are they not all in perfection as is but too plainly seen. Let us endeavour then, *Philothea*, to practice well these three Virtues, every one according to his Vocation: for tho they place us not in the state of perfection, yet they will bring us to perfection it self: and we are all oblidg'd to practise these three Virtues, tho not all after one Fashion.

2. There are two sorts of Obedience, the one necessary, the other voluntary. By the necessary, you ought humbly to obey your Ecclesiastical Superiors, as the Pope and the Bishop, the Curate and such as are Authorized by them: you ought to obey your civil Superiors, as your Prince and the Magistrates which he has establishd over your Countrey: and finally, you must obey your domestical Superiors, as your

Father and Mother, Master and Mistress. This Obedience is call'd necessary, because no man can exempt himself from the duty of obeying these Superiors, God having placed them in authority to command and govern, each one according to the charge he has over us. Obey then their Commands, and that is of necessity. But to be perfect, follow their counsels also, and even their desires and inclinations so far, as charity and discretion will permit you. Obey them when they shall command any thing pleasing to you, as to eat, to recreate your self: for tho' it seem no great Virtue to obey in these cases, yet would it be a great vice to disobey. Obey them in things indifferent, as to wear this or that Suit of Clothes, to go this way or that, to sing or to be silent: and this will

will be very commendable Obedience. Obey them in hard and unpleasant things; and this will be perfect Obedience. Obey, I say, mildly without reply, readily without delay, cheerfully without repining, and above all, obey lovingly, for love of him, who for love of us, made himself obedient even to the death of the Cross, and who (as *S. Bernard* saies) did rather chuse to lose his life, than his Obedience.

3. That you may learn easily to obey your Superiours, condescend easily to your equals, yielding to their opinions in what is not vicious, without contention or harshness: accommodate yourself willingly to the desires of your Inferiours, so far as Reason will permit, and never exercise any imperious Authority over them so long as they are good. It is an abuse to believe, that
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we would obey easily if we were religious, when we find it difficult to render obedience to such as God hath placed over us.

4. We call that Obedience voluntary, whereunto we oblige our selves by our own Election, and which is not impos'd upon us by another. We chuse not ordinarily our Prince, our Bishop, our Father or Mother, nor many times our Wives, nor Husbands; but we chuse our Confessor and Director. If then, in chusing, we make a vow to obey, (as did the holy Mother *Teresa*, who, as we have said above, besides her Obedience solemnly vow'd to the Superiour of her Order, bound her self by a simple vow, to obey her Father *Gratian*,) or if without a vow we dedicate our selves to the Obedience of any one, this Obedience is always call'd voluntary, because of its ground,

ground which depends on our will and choise.

5. We must obey all our Superiors, but every one according to the charge he has over us ; as in civil and publick Affairs we must obey our Prince, in Ecclesiastical our Prelate, in Domestical our Father , our Husband , and our Master , in the private conduct of the Soul our ghostly Father or Director.

6. Cause your ghostly Father to impose upon you all the actions of piety you ought to perform, for so they will be more excellent, and of a double grace and goodness ; the one of themselves, because they are good, the other of Obedience because they are commanded, and in Virtue whereof they are perform'd. Happy are the obedient, for God will never suffer them to go astray.

C H A P. XII.

Of the necessity of Chastity..

1. **C**hastity is the Lilly of Vir-
tues, it makes men al-
most equal to Angels. Nothing
is beautiful but by Purity, and
the Purity of men is Chastity.
Chastity is call'd *Honesty*, and the
possession thereof *Honour*; it is
named *Integrity*, and the contra-
ry thereof *Corruption*. Briefly, it
has its glory apart, to be the fair
and unspotted Virtue of Soul and
Body.

2. It is never lawful to draw
any unchast delight from our
Bodies in any sort whatsoever,
but only in lawful Marriage, the
sanctity of which may by just re-
compence repair the damage, we
receive in that delectation. And
yet

yet even in Marriage the honesty of the intention must be observ'd, to the end that if there be any indecency in the delight receiv'd, there may be nothing but purity in the will of the Receiver.

3. The Chast heart is like the mother Pearl, which can receive no drop of water, but such as comes from Heaven: for it can entertain no pleasure but that of Marriage, which is ordain'd from Heaven; beyond that, it is not lawful so much as to think a voluptuous thought, voluntarily and deliberately.

4. For the first degree of this Virtue, *Philoshea*, take heed of entertaining any kind of pleasure that is prohibited, as all those are, which are taken out of Marriage, or even in Marriage, when they are contrary to the rule thereof. For the second, refrain
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as much as is possible, from all unprofitable and superfluous delights, altho lawful and permitted. For the third, set not your Affections on pleasures and delights ordain'd and commanded ; for tho we must use necessary delights, I mean those which concern the institution of holy Marriage, yet we must never set our heart and mind upon them.

5. Moreover every one has great need of this Virtue. They who are in Widowhood, ought to have a couragious Chastity, to despise not only the present or future objects, but to resist the imagination, which former pleasures lawfully receiv'd in Marriage may produce in their minds, making them more subject to unclean Allurements. For this cause S. *Augustin* admires the purity of his dear *Alipius*, who had wholly forgotten and despis'd

spis'd the pleasures of the flesh, of which yet he had sometimes tasted in his youth.

6. And in truth, while the fruits are intire, they may be kept, some in straw, some in sand, and some in their own leaves; but being once cut or bruis'd, it is almost impossible to preserve them, but by hony and sugar: So Chastity, which is intire, may many ways be kept; but being once violated, it cannot be preserv'd, but by an excellent Devotion, (which as I have often repeated) is the hony and sugar of the Spirit.

7. Virgins have need of a marvellous, sincere and tender Chastity, to banish from their hearts all kind of curious thoughts, and to despise with an absolute contempt, all sorts of unclean pleasures; which indeed deserve not to be desir'd by men, since they
are

are fitter for *Asses* and *Swine*. Let then these pure souls never doubt, but that Chastity is incomparably better, than all which is incompatible with it; for S. *Hierom* saies, the Enemy importunes Virgins violently to the trial of these lusts, representing them infinitely more pleasant and delightful than indeed they are, which many times troubles them much, whilst (as this holy Father saies) they esteem that most sweet, which they do not know.

8. The little *Fly* seeing the flame, hovers curiously about it, to try whether it be as sweet as it is fair, and carried away with this fancy, perishes at the very first trial: so these young people suffer themselves oftentimes to be so possessed with the false and foolish esteem, they have of the pleasure of voluptuous flames, that after many curious thoughts,
in

in fine they ruin and lose themselves in them ; more foolish in this than the *Flies*, for they have some cause to imagine that the fire is sweet, because it is beautiful, but these knowing, that which they seek, to be extremely dishonest, cease not for all that to prosecute their foolish and brutish delight.

9. But as for those who are married, it is most true (tho the Vulgar cannot conceive it) that Chastity is most necessary for them : for in respect of them it consists not in abstaining absolutely from carnal pleasures, but in being moderate in the use of them. Now as this commandment, *Be angry, but sin not*, is, in my opinion, harder than this, *be not angry*, which is rather given to avoid anger, then to regulate it : so it is far easier to keep our selves altogether from fleshly
plea-

pleasures, than to keep a moderation in them. True it is, that the holy liberty of Marriage hath a particular force to extinguish the fire of concupiscence ; but the frailty of them that enjoy it, passes easily from permission to abuse. And as we see many rich men steal, not for want, but for covetousness : so likewise we see many married people exceed by intemperance and incontinency, notwithstanding the lawful objects, wherein they ought and might contain themselves ; their concupiscence being like wild-fire, which runs burning here and there, without resting in any one place. It is always dangerous to take violent purgations ; for if we take more than we should, or if we be not well prepar'd, much damage is receiv'd thereby. Marriage was blest and ordain'd in part for a remedy against concupif-

cupiscence : and no doubt, it is a very good one ; but yet violent, and consequently dangerous, if it be not discreetly us'd.

10. Moreover, the variety of humane affairs, besides long diseases, many times separates husbands from their wives ; and therefore married people have need of two kinds of Chastity ; the one for absolute abstinence, when they are separated upon just occasions ; the other for moderation, when they are together. *S. Katharine* of *Siena*, saw amongst the damned many Souls grievously tormented for violating the Sanctity of Marriage, which happened not for the greatness of the Sin, (said she) for murders and blasphemies are more enormous ; but because they that commit it, make no conscience of it, and continue long therein.

11. You see then, that Chastity

ty is necessary for all sorts of people : *Follow peace with all men,* (saies the Apostle) *and holiness of life, without which none shall see God :* where, by holiness is understood *Chastity*, as S. Hierom and S. Chrysostom observe. No, *Philothea*, none shall see God without *Chastity* ; none shall dwell in his holy tabernacle, that are not pure of heart: and as our Saviour himself saies, dogs and unchast people shall be banish'd thence ; and *happy are the pure in heart, for they shall see God.*

C H A P. XIII.

Advices how to preserve Chastity.

1. **B**E exceeding diligent in turning away from all occasions and allurements of incontinency ; for this vice works insensi-

sibly, and from little beginnings advances to great mischiefs, which are always more easie to avoid than to cure.

2. Humane bodies are like glasses, which cannot be carry'd, touching one another, without danger of breaking, and like fruits, which, tho never so sound and seasonable, yet by touching one another are impair'd. Water it self in a vessel, be it never so fresh, being once touch'd by any beast, cannot long retain its freshness. Never suffer any, *Philothea*, to touch you uncivilly, neither in mirth, nor love: For tho peradventure chastity may be preserv'd in those actions more light than malicious, yet the freshness and flower of chastity always receives detriment and loss. But to suffer your self to be touched dishonestly is the utter ruine of Chastity.

Q

3. Chastity

3. Chastity depends on the heart, as her source, yet regards the body as her matter. And therefore she may lose her self by all the exterior senses of the body, and by the thoughts and desires of the heart. It is lasciviousness to behold, to hear, to speak, to smell, to touch any dishonest thing, when the heart entertains it self, and takes pleasure in it. St. Paul says positively: *Let not fornication be so much as once nam'd amongst you.*

4. The Bees will not only not touch Carrion, but avoid and hate extremely all unfavoury smells, proceeding from it. The sacred Spouse in the Canticles has her hands distilling mirrh, the antidote against corruption; her lips are bound up with a scarlet ribband, the mark of modesty in words; she has the eyes of doves by reason of their clearness; she wears

wears golden ear-rings in token of purity ; her nose is compar'd to the Cedars of *Libanus* , which are incorruptible wood : Such ought to be the devout soul, chaste, honest, clean in hands, lips, eyes, ears, and all her body.

§. To this purpose I will represent to you a saying, which the ancient Father *John Cassian* relates as from the mouth of the great *St. Basil*, who speaking of himself said ; *I know not what belongs to Women, yet am I not a virgin.* Certainly, Chastity may be lost as many ways as there are kinds of incontinency and lasciviousness, which according as they are great or little, some weaken it, some wound it, and others kill it out right. There are certain indiscreet, foolish, and sensual familiarities and passions, which, to speak properly, do not violate chastity, and yet they

weaken it, leave it languishing, and stain its beautiful whiteness. There are other private familiarities and passions, not only indiscreet, but vitious; not only fond, but dishonest; not only sensual, but carnal; and by these chastity is at least sorely wounded: I say, at least, because it dyes and perishes altogether, when these fooleries and dalliances cause in the flesh the uttermost effect of voluptuous delight; for then Chastity perishes more unworthily, wickedly and miserably, than when it is lost by fornication, yea by adultery, and incest; since these latter kinds of dishonesty are but sins, but the former (as *Tertullian* says in his book of Chastity) are monsters of iniquity and sin. Now neither *Cassian*, nor I believe *St. Basil* spake of any such disorder, when he accus'd himself to be no Virgin; but only of evil and lustful

ful thoughts, which tho they had not defil'd his body, yet had they contaminated his heart, of the chastness whereof all generous souls are exceeding jealous.

6. Haunt not immodest persons, principally if they be impudent, as for the most part they are: for as the He-goats, touching the sweet-almond Trees with their tongues, make them become bitter; so these corrupted Souls, and infected hearts, scarce speak to any of either sex, but they cause them in some sort to fall from modesty; they have poyson in their eyes, and in their breath, like *Basilisks*. But on the contrary keep company with chaste and virtuous people; meditate and read often holy things; for the Word of God is chaste, and makes them chaste that delight in it; which made *David* compare it to the *Topaz*, a pre-

cious stone, whose property is to allwage the ardour of concupiscence.

7. Keep your self always near and close to Jesus Christ crucify'd, both spiritually by meditation, and really by holy Communion: for as they, who lie on the herb *Agnus castus*, become chaste; so you resting your heart upon our Saviours, (who is the true chaste, and immaculate Lamb) shall soon find your soul, and your heart cleans'd from all impurity and incontinency.

C H A P. XIV.

*Of Poverty in spirit to be observ'd
in Riches.*

1. **B**lessed are the poor in spirit,
for theirs is the Kingdom of
heaven: cursed then are the rich
in

in spirit, for the misery of hell is for them. He is rich in Spirit, who has his riches in his Spirit, or his Spirit in his riches; he is poor in Spirit, who has no riches in his Spirit, nor his Spirit in riches. The Halcyons make their Nests no bigger than the Palm of ones Hand, and leave only one little hole in them on the upper side; they place them on the Sea shore, and make them so firm and impenetrable, that, the waves surprising them, the water can never get into them; but keeping always, above, they remain in the Sea, on the Sea, and masters of the Sea. Your Heart, dear *Philothea*, ought to be like that, open only towards Heaven, and impenetrable to riches, and transitory things: If you have them, keep your Heart free from affection to them, let it be always above them: And amongst riches

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let

let it be without riches; and Master of riches. No, lodge not this heavenly Spirit in earthly Goods, let it be always above them, never in them.

2. There is great difference betwixt having poyson, and being poyson'd. All *Apothecaries* almost have poyson to use upon divers occasions; but yet they are not poyson'd, because they have not poyson in their bodies but in their shops: So you may have riches without being poyson'd with them, if you keep them in your purse, or in your house, and not in your heart. To be rich in effect, and poor in affection, is the greatest happiness of a Christian: For he has by that means the commodity of riches for this World, and the merit of poverty for the World to come.

3. Alas! *Philothea*, no man will confess himself covetous; every one

one disavows that baseness and vileness of Heart : They excuse themselves on the great charge of Children, which oppresses them ; on Wisdom, which requires, That Men should settle themselves in the world ; they never have too much, some necessities are always found out to get more. Nay the most covetous is so far from confessing himself to be such, that he thinks in his Conscience, he is not so. No, for covetousness is a monstrous Fever, which becomes so much more insensible, by how much more violent and burning it is.

4. *Moses* saw that holy Fire, which burnt in the Bush, and yet consum'd it not : But this profane fire of avarice consumes and devours the covetous person and yet burns not at all ; at least in the midst of his Heats and burnings, he boasteth of the coolest

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freshness

freshness in the World, and esteems his insatiable drought to be a natural and pleasing thirst.

5. If you desire ardently and solicitously the riches which you have not, it is a folly to say, that you would not have them unjustly; for you do not cease to be covetous for all that. He that desires earnestly and impatiently to drink; Albeit he would drink Water only, yet is it a sign he has a Fever.

6. O *Philothea*, I know not whether it be a just desire to covet to have justly that which another justly possesses; for it seems that by this desire we would profit our selves by the damage of others. He that justly possesses any thing, has he not more reason to keep it justly, than we to desire it justly? And why then extend we our desire to his possession, to deprive him of it? If this desire
be

be just, yet certainly it is not charitable; for we would not in any case that another Man should desire, altho' justly, that, which we would justly keep. This was the sin of *Achab*, who desir'd to have *Naboth's* Vineyard justly, which *Naboth* much more justly desir'd to keep: *Achab* desir'd it ardently, and impatiently, and therefore offended God.

7. Stay, dear *Philothea*, from desiring your Neighbours Goods, till he desires to part with them; for then his desire will render you not only just, but charitable also; for I am willing you should take care to augment your substance, so it may be done not only justly, but leisurely and charitably.

8. If you affect much the Goods which you have, if you be much troubled about them, setting your heart and thoughts upon them, and
fear.

fearing with a vexing and impatient fear to lose them, believe me, you have also some kind of Fever; for they that have Fevers drink the Water that is given them with a kind of pleasure and greediness, which the healthy have not. It is impossible to take great pleasure in any thing, without setting our affection too much upon it.

9. If you suffer loss of Goods, and find your heart disconsolate and afflicted therewith, believe me, *Philotea*, you bear too much affection to them; for nothing so much witnesses the affection to what we have lost, as affection for the loss.

10. Desire not then with a full, and express desire, the wealth, you have not; nor settle your heart too much on that you have: Discomfort not your self for the losses, which befall you: And then you shall have reason to say and believe,

believe, that being rich in effect you are not so in affection, but that you are rather poor in spirit, and consequently blessed, because the Kingdom of Heaven belongs to you.

C H A P. XV.

How to practise true and real Poverty, being notwithstanding really rich.

1. **T**He Painter *Parrhasius* painted the people of *Athens* by a most witty invention, representing their diverse and variable dispositions, cholerick, unjust, unconstant, covetous, gentle, merciful, highminded, proud, humble, hardy and cowardly; and all this together. But I (dear *Philothea*) would put into your Heart Riches and Poverty together;

ther, a great care and a great contempt of temporal things.

2. Take much more care to make your temporal Goods profitable and fruitful, than worldly Men do. Tell me, Are not the Gardiners of great Princes more curious and diligent to deck and trim up the Gardens they have in charge than if they were their own? And why? Because doubtless they consider those Gardens as Kings and Princes Gardens, to whom they desire to make themselves acceptable by those services, *Philothea*, the possessions we have, are not ours; God has given them to us to manage, and his Will is that we render them profitable and fruitful, and therefore we do him good service to take care of them. But it must be a care greater, and more solid than worldlings have of their riches; for their labours are but for love of them.

themselves, and ours must be for the love of God.

3. Now as self-love is violent, turbulent, and impatient; so the care we take for it, is full of vexation, anguish, and unquietness: And as the love of God is sweet, peaceable, and quiet; so the care, which proceeds from it, altho' it be for worldly Goods, is amiable, sweet, and pleasant. Let us then have this gentle care of preserving, yea and of increasing our temporal Goods, whensoever any just occasion shall present it self, and as far as our condition requires it: For God will have us to do so for the love of him.

4. But take heed that self-love deceive you not; for sometimes it counterfeits so craftily the love of God, that you would say it were the same. Now that it may not deceive you, and that this care of your temporal Goods may not
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turn into avarice, besides what I said in the former Chapter, we must very often practise a true, real, and effectual poverty, in the midst of all the riches and wealth that God has given us.

5. Always then relinquish some part of your Goods, bestowing them on the Poor with a willing Heart; for to give away what we have, is to impoverish our selves by so much as we give, and the more we give, the poorer we make our selves. True it is, that God will repay it again, not only in the next World, but even in this; for nothing so much prospers our temporal Estate as Alms: But till such time as God shall restore it, we remain so much poorer by what we have given. O, how holy, and rich is that Poverty, which is caus'd by Alms!

6. Love the poor, and poverty, for so shall you become truly poor,

poor, since as the Scripture says, *We are made like the things which we love.* Love makes lovers equals; *Who is weak* (saith S. Paul) *with whom I am not weak?* He might have said likewise, *Who is poor, with whom I am not poor?* for love made him like to those whom he lov'd. If then you love the Poor, you shall be truly partaker of their poverty, and as poor as they. Now if you love the Poor, be often among them, be glad to see them in your own house, visit them in theirs, converse willingly with them, rejoyce that they come near you in the Church, in the Street and elsewhere. Be poor in tongue with them, discoursing with them as their companion; but be rich in hand, giving them liberally of your Goods, as having more abundance.

7. Will you yet go farther, my *Philothea*, content not your self to
be

be as poor as the poor, but be poorer than the poor themselves. And how may that be? The Servant is inferior to his Master; be you then a servant of the poor, go and serve them in their Beds when they are sick; I say serve them with your own hands, be their Cook your self, and at your own expence: Be their Semstress and Landress. O *Philothea*, this service is more glorious than a Kingdom.

8. I cannot sufficiently admire the ardent affection, with which this counsel was put in practice by *S. Lewis*, one of the greatest Kings, the Sun ever saw, even in all kind of greatness. He serv'd often at the Table the poor, whom he nourisht, and caus'd three poor Men, almost every day to come to his own, and many times did eat the remainder of their Potage with an incomparable love.

When

When he visited the Hospitals of the Sick, (which he did very often) he serv'd those ordinarily which had the most loathsome diseases, the leprous, ulcerous, and such like ; and perform'd all this service to them bare-headed, and kneeling on the ground, respecting in their persons the Saviour of the World, and cherishing them with as tender a love as any careful Mother could do her own Child.

9. *S. Elizabeth*, daughter to the King of *Hungary*, often put her self amongst the poor, and for her recreation sometimes cloth'd herself like a poor Woman amongst her Ladies, saying to them, If I were poor, thus would I attire my self. O good God, (*Philothea*) how poor were this Prince and Princess in their riches, and how rich in their poverty ! Blessed are they, that are poor in
this

this sort, for to them belongs the Kingdom of Heaven. *I was hungry, and you gave me to eat; I was naked and you clothed me; possess you the Kingdom prepared for you from the foundation of the World,* will the King of the Poor, and of Kings, say at his general Judgment.

10. There is none, but upon one occasion or other finds want of some conveniency: Sometimes comes a Guest to our House whom we should and would entertain very well, but for the present we are not prepar'd to receive him; sometimes our best Cloths are in one place, when we want them in another; it happens another time that all the Wine in our Cellars work and turn, so that there remains only gross and green Wines; another time we come to some poor Village, where all things are wanting, there is neither Bed, Chamber,

Chamber, Table, nor Attendance : In fine, it is very ordinary to want something, be we never so rich. Now this is to be poor in effect, when we want these things. *Philothea*, be glad of such occasions, accept them with all your heart, and suffer them chearfully.

11. When accidents happen which impoverish you, either much or little, as Tempest, Fire, Inundations, Dearth, Thieves, and Suits of Law, O then is the time indeed to practise poverty, receiving these losses with mildness, and applying our selves patiently, and constantly to this poverty. *Esau* presented himself to his Father with his hands all hairy, and *Jacob* did the same; but because the hair that covered *Jacobs* hands stuck not to his Skin but to his Gloves, one might take away the hair without hurting him; but because the hair of *Esau's* hands
grew

grew on his own skin, being hairy by nature, he that should have endeavour'd to pull off his hair, should have put him to great torment, he would have cryed aloud, and been earnest in his defence. When our riches cleave to our Hearts, if a Tempest, if Thieves, if contentious persons pull away any of them from us, what complaints, what troubles, what impatience presently have we? But when our riches are esteem'd only according to the care, God would have us take, and do not cleave to our Heart, if they be taken from us, we lose neither senses nor quietness. This is the difference betwixt Beasts and Men, (as to their Garments) for the Garments of Beasts stick fast to their flesh, and those of Men are only cast about them, so that they may be put on and off at their pleasure.

CHAP.

C H A P. XVI.

*How to practise richness of Spirit
in real Poverty.*

1. **B**ut if you are really poor,
Philothea, O God, be so like-
wise in Spirit : Make a virtue of
necessity, and value this precious
jewel of poverty at the high rate it
deserves : The lustre thereof is
not discover'd in this World, and
yet nevertheless it is exceeding
rich and beautiful.

2. Be patient, you are in good
company ; our Saviour, our La-
dy, the Apostles, so many Saints
both Men and Women have been
poor, and tho' they had means
to be rich, yet they refused to be
so. How many rich worldlings
with incomparable care and great
contradictions have gone to seek
holy

holy poverty in Cloysters and Hospitals? witness S. *Alexis*, *Paula*, *Paulinus*, S. *Angela*, and many others; and behold, *Philothea*, this holy poverty more favourable to you, comes to present herself in your own house; you have found her without seeking, without pain; embrace her then as a dear friend of Jesus Christ, who was born, who liv'd, and dy'd in poverty; she was his Nurse all his life.

3. Your poverty, *Philothea*, has too great priviledges, by vertue of which she can make you rich in merit. The first is, that she came not to you by your own choice, but by the only Will of God, who made you poor without any concurrence of your own Will: Now that, which we receive purely from the Will of God, is ever most acceptable to him, provided that we receive it cheerfully, and for the love of his holy Will; where
there

there is least of our own, there is most of Gods; the simple and pure acceptance of Gods Will makes the purest patience.

4. The second priviledge of this poverty is, that it is a poverty truly poor. Poverty, that is commended, cherisht, esteem'd, succour'd, and assisted, is not altogether poor, having something of riches in it : But Poverty, which is despis'd, rejected, reproach'd, and abandon'd, is truly poor. Such is ordinarily the poverty of secular Men: Because they are not poor by their own choice, but by necessity, they are not much esteem'd; and in that they are not esteem'd, their poverty is poorer than that of religious Men; altho' otherwise the poverty of religious Men has a very great excellency, and is much more commendable by reason of the vow and intention, for which it is chosen.

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5. Complain not then, my dear *Philothea*, of your poverty: For we complain not, but of that which displeases us; and if poverty displease you, you are no more poor in spirit, but rich in affection.

6. Be not discomforted then, that you are not so well succour'd, as is requisite: For in this consists the excellency of poverty. To have a desire to be poor and not to receive the inconvenience of it, is too great an ambition; for it is to desire the honour of poverty, and the commodity of riches.

7. Be not asham'd to be poor, nor to ask alms in charity. Receive with humility what shall be given you, and take denials meekly. Remember often the voyage, our Lady made into *Egypt*, to carry thither her dear Child, and how much contempt, poverty, and

and misery she was forc'd to suffer. If you live thus, you shall be most rich in your poverty.

C H A P. XVII.

*Of Friendship ; and first of wicked
and frivolous Friendship.*

i. **L**ove has the first place among the passions of the Soul : It is the King of all the motions of the Heart, it changes all the other into it self, and makes us altogether such, as is the thing, we love. Take heed then, O *Philothea*, that you have no evil love, for with it you will become presently evil. Now of all love Friendship is the most dangerous, because other love may be without communication, but Friendship, being wholly grounded upon that, we can hardly have it with any

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person without partaking of his qualities.

2. All love is not Friendship, for one may love, and not be lov'd, and then is there love, but not Friendship; because Friendship is a mutual love, and if the love be not mutual, it is not Friendship. Nor is it enough, that it be mutual, but the parties, that love one another, must know their mutual affection, for if they know it not, they may have love, but not Friendship. There must be also some kind of communication between them, which is the ground of Friendship. According to the diversity of communications, Friendship also is divers; and communications are different according to variety of matters, which they communicate: If they be wicked and vain, the Friendship is also false and vain; if they be vertuous, the Friendship is true: And the
more

more excellent the matters communicated are, the more excellent is the Friendship. For as that Honey is best, which is gather'd from the blossoms of the sweetest, and most excellent flowers ; so that love, which is founded upon the most exquisite communication, is the most excellent. And as there is Honey in *Heraclea*, a Province in *Pontus*, which is venomous, and makes them mad, that eat it, because it is gather'd from the venomous Herb *Aconitum*, which abounds in that Country ; even so Friendship, grounded upon the communication of wicked and vicious things, is altogether false and wicked.

3. The communication of carnal pleasure is a mutual propension, and brutish incitement, which can no more bear the name of Friendship among men, than that of *Asses* and *Horses* for like effects :

fects : And if there were no other communication in marriage, there would be no Friendship at all ; but because besides that there is a communication of Life, Labour, Goods, Affections, and indissoluble Loyalty, therefore is Marriage-love a true and holy Friendship. Friendship grounded on the communication of sensual Pleasures is gross, and unworthy the name of Friendship : So also is that which is founded on vain and frivolous vertues, which depend only on the Senses : I call those pleasures sensual, which are principally and immediately annexed to the exterior Senses, as the beholding of Beauty, the hearing of a sweet Voice, touching, and the like. I call frivolous Vertues, certain Abilities, and vain Qualities, which weak Spirits call Vertues and Perfections. Observe the greater part of Maids, Women, and

and young People, they will not stick to say, Such a Gentleman is very well qualified, and has many Perfections, because he dances well, he plays well at all Games; he dresses himself well, he sings well, he discourses well, he hath a good Garb: And Mountebanks esteem him most accomplit among them, that plays the fool best.

4. But, as all these things depend on the Senses; so the Friendships, which proceed from them are term'd Sensual, Vain, and Frivolous, and deserve rather the name of Fondness than Friendship: Such are ordinarily the Friendships of young People, which are built on a fair curled lock of Hair, smiling Glances, good Cloths, affected Countenances, and idle Discourse; Friendships suitable to the age of those Lovers, whose Vertue is yet in the blossom, and their judgment in the bud: And indeed

such amities are but transitory, and melt away like Snow in the Sun.

C H A P. XVIII.

Of Wanton Love.

1. **W**HEN these foolish Friendships pass between persons of divers sexes, without pretence of Marriage, they are rightly call'd Fondnesses: For being but certain abortive, or untimely figures, or rather shadows of amity, they deserve not the name of true Love, or Friendship, by reason of their incomparable Vanity and Imperfection. And yet by them, are the Hearts of Men and Women engag'd, chain'd, and entangled with one another in vain and foolish Affections, founded upon these frivolous

volous communications, and fond complacences, of which but even now I spake.

2. And altho' these foolish Loves do ordinarily melt, and ingulf themselves in Carnality, and Lasciviousness; yet that is not the first design and intention of the persons, betwixt whom they pass; for then there would no more be fondnesses, but immodesties and open uncleannesses. Sometimes many years pass, ere any thing absolutely contrary to chastity of Body happens between them, that are infected with this Folly, they only contenting themselves to entertain their Hearts with Wishes, Desires, Sighs amorous Discourse, and such like Vanities, and this for sundry Pretensions.

3. Some have no other design, than only to satiate their Hearts in interchanging Love, following

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there.

therein their amorous Inclinations; and these regard nothing in the choice of their Loves, but their own Fancies and Motions: So that at the first encounter of any pleasing Object, without examining the inward condition of it, they begin this fond Communication, and engage themselves in these miserable Snarcs, from which afterward with great difficulty they free themselves. Others suffer themselves to be carry'd into these Fondnesses by Vanity, esteeming it no small glory to take and bind Hearts by Love, and these aiming meerly at Glory, set their Nets, and lay their Snares in great, high, and eminent Places. Others are led away by their amorous Inclination, and by Vanity joyntly; for, though their Hearts be altogether inclin'd to love, yet will they not engage themselves in it without some advantage of Glory.

4. These

4. These Amities are all wicked, foolish, and vain: Wicked, because they finish and terminate in the Sin of the Flesh, and beguile God, the Wife, and the Husband of that Love, and consequently of that Heart, which was due to them; Foolish, because they have neither foundation, nor reason; Vain, because they yield neither profit, honour, nor content; but on the contrary they lose time, taint honour, and bring no other pleasure, than that of a restlessness in pretending and hoping, without knowing what they would have or pretend: For these poor and mean Spirits still believe, that they are encourag'd to desire somewhat by the Testimonies, which are given them of mutual Love, but they cannot tell what it is; so that their desire can never end, but goes on continually vexing their Hearts with perpetual

petual distrusts, jealousies, and distempers.

5. S. Gregory Nazianzen, writing against vain Women, tells wonders upon this subject; take here a part thereof, directed indeed to Women, yet also not amiss for Men. *Thy natural Beauty is sufficient for thy Husband; but if it be for many Men, like a Net spread out for a flock of Birds, what will become of it? he will be pleasing to thee, who shall please himself in thy Beauty; thou wilt render him glance for glance, look for look, presently will follow smiles, and amorous Words, stoln out at the beginning, but soon after they become more familiar, and pass to an open courting. Take heed, O my talking Tongue, to tell what will follow: Yet will I say this one Truth: Nothing of all those things, which young people say, and do together in these foolish complacences is exempted from great Provocations;*

tions; the whole Chain of wanton Loves are linkt one with another, as one piece of Iron, drawn by the Loadstone, draws divers others after it...

6. O how well has this great Bishop spoken? What do you think to do? to give Love? No; for none gives Love voluntarily, that does not receive it necessarily. He that catches in this Chase, is likewise caught himself. The Herb *Aproxis* receives and conceives Fire, as soon as it sees it: Our Hearts do the like; as soon as they see a person inflam'd with Love for them, they are presently kindled with love for it. But you will say, I will entertain some of this Love, but not all. Alas, you deceive your self, this Fire of Love is more active and piercing than you imagine; you make account to receive but a spark, and you will wonder to see that in a moment it will have possess'd your whole

whole Heart, reduc'd all your Resolutions to Ashes, and your Reputation to Smoak. The Wiseman crieth out ; *Who will have compassion upon an Enchanter, stung by a Serpent ?* and I also cry after him, O Fools and Madmen, think you to charm Love, so as to be able to manage it at your pleasure? you would play with it, but it will bite and sting you cruelly : And do you know, what will be said of you? every one will mock you, and laugh, that you would undertake to enchant Love, and on a false assurance put into your bosom a dangerous Serpent, which has spoil'd and lost both your Soul and estimation.

7. O God! what blindness is this to hazard against such frivolous stakes the principal part of our Souls! Yes *Philothea*, for God regards not Man but for his Soul ; nor the Soul but for the Will ; nor the

the Will but for Love. Alas! we have no love in respect of what we need: I mean, we have nothing near enough, wherewith to love God; and yet, Wretches that we are, we lavish it out, and spend it riotously on vain and frivolous things, as if we had to spare.

8. Ah! this great God, who hath reserved to himself the only Love of our Souls in acknowledgment of our Creation, Conservation, and Redemption, will exact a most strict account of all these foolish deductions, we make thereof. If he be to make so rigorous an examination of idle Words, what will he do of idle, impertinent, foolish, and pernicious Loves?

9. The Walnut-Tree is very prejudicial to the Vines, and Fields where it is planted; because being so great, it draweth away all the substance of the Earth, which cannot

cannot afterwards suffice to nourish the other Plants; the Leaves also are so thick, that they make a great and close shadow; and lastly, it allures the Passengers to it, who, to beat down the Fruit, spoil and trample down all about it. These wanton Loves are the same annoyance to the Soul; for they wholly possess her, and so strongly draw away her motions, that she is not able to produce any good Work; the Leaves, that is, their entertainments, dalliances, and fondnesses are so frequent, that all leisure is squandred away in them; and finally, they beget so many temptations, distractions, suspicions, and other ill consequences, that the whole Heart is corrupted, and trampled down therewith. To be short, these wanton Loves do not only banish all heavenly Love, but also the fear of God, waste the Spirit, and weaken

weaken the reputation; they are in a Word, not only the Pastime of Courts, but the Contagion of Hearts.

C H A P. XIX.

Of true Friendship.

1. **L**Ove every one, *Philothea*, with a charitable Love; but have no Friendship, but with those, that can communicate with you vertuous things: And the more exquisite the Vertues are, which shall be interchanged, the more perfect is the Friendship. If this Communication be in Learning, the Friendship is very commendable, and the more if it be in Vertues, in Prudence, Justice, and Discretion. But if your Commerce be in Charity, Devotion, and Christian Perfection, O God, how precious will this Friendship be?

be? It will be excellent, because it comes from God; excellent, because it tends to God; excellent, because its very knot is God, excellent, because it shall last eternally in God. O how good it is to love on Earth, as they love in Heaven; to learn to cherish one another in this World, as we shall do eternally in the next!

2. I speak not here of the simple Love of Charity, for that must be born towards all Men; but of spiritual Friendship, by which two, or three, or many Souls communicate their Devotions, their spiritual Affections, and make themselves all but one Spirit. Such happy Souls may justly sing, *Behold how good a thing it is, and how pleasant for Brethren to dwell together*: For the delicious Balm of Devotion destils from one Heart to the other by continual participation; insomuch that it may be said,

said, that God has pour'd out upon this Friendship his Blessing and Life everlasting. Methinks all other Friendships are but Shadows in respect of this ; their Bonds are but Chains of Glass or Jet, in comparison of this great Bond of holy Devotion, which is all of Gold.

3. Make no other kind of Friendship than this : I speak of such Friendships as are made ; for you must not forsake or neglect the Friendships which Nature, or former Duties oblige you to preserve towards your Parents, Kindred, Benefactors, Neighbors, and others : I speak of those which you choose your self.

4. Many peradventure will say, That we should have no kind of particular Friendship or Affection, because it distracts the Mind, posselles the Heart, and begets Envy ; But they are deceiv'd in
their

their Advice : for because they have seen in the Writings of many devout Authors, that particular Friendships, and excessive Affections, infinitely prejudice Religious Persons, they imagin therefore that is so with the rest of the World ; but there is great difference : for since that in a well order'd Monastery the common Design of all tends to true Devotion, it is not requisite to make these particular Communications there, lest seeking in particular that, which is common, they fall from Particularities to Partialities. But for those, which live in the World, and embrace true Vertue, it is necessary to unite themselves together by a holy Friendship ; for by means thereof they encourage, help, and lead on one another to Goodness. And as they that go on plain Ground need not to be led by the Hand ; but they, who

go in rugged and slippery Ways, hold one by the other to walk more securely : so they, that are in Religion, have no need of particular Friendships; but they, who are in the World, have need of them, to succour and secure one another amongst so many dangerous Passages, which they are to pass. In the World, all conspire not to the same End, all are not of one Mind ; we must then doubtless separate our selves, and make Friendships according to our Pretensions. This Particularity makes indeed a Partiality, but 'tis a holy Partiality, which makes no Division, but only betwixt Good and Evil, Sheep and Goats, Bees and Drones ; a Separation most necessary.

5. No man can deny, but our B. Saviour lov'd with a more tender and particular Friendship S. John, Lazarus, Martha, and Mary

Mary Magdalen, for the Scripture testifies it. We know that *S. Peter* tenderly lov'd *S. Mark*, and *Petronella*, and *S. Paul* his *Timothy*, and *S. Tacta*. *S. Gregory Nazianzen* boasted an hundred times of the incomparable Friendship he had with the great *S. Basil*, and describes it in this manner: *It seem'd that in the one and the other of us there was but one Soul dwelling in two Bodies: And if those are not to be credited, who said, That all things are in all things; yet must we believe, that we were both in each one of us, and one within the other: We had both of us the same Pretensions to advance Vertue, and to apply all the Designs of our Life to future Hopes; going in this manner out of this mortal World, before we di'd in it.*

6. *S. Augustin* testifies, that *S. Ambrose* lov'd *S. Monica* intirely for the rare Vertues he observ'd in her,

her, and that she reciprocally respected him, as an Angel of God. But I am too blame to hold you so long in a Matter so clear. *S. Hierom, S. Augustin, S. Gregory, S. Bernard,* and all the greatest Servants of God had most particular Amities, without any prejudice to their Perfection. *S. Paul* reproaches the ill Behaviour of the *Gentiles*, accusing them, that they were People without Affection, that is to say, who had no true Friendship. And *S. Thomas*, with all other good Philosophers, confess, that Friendship is a Virtue : and he speaks of particular Friendship, since, as he says, perfect Friendship cannot be extended to many Persons. Perfection then consists not in having no Friendship, but in having none, but such as is good, vertuous, and holy.

C H A P. XX.

*The difference betwixt true and
vain-Friendship.*

BUT observe now this principal Admonition, *Philothea*: The Honey of *Heraclea*, which is so venomous, is like the other, which is wholsom; there is great danger in taking the one for the other, or in mingling them both together: for the goodness of the one would not hinder the poyson of the other. He must stand upon his guard, that will not be deceiv'd in these Friendships, principally when they are Contracted betwixt Persons of divers Sexes under what Pretence soever; for the Devil often brings a change to those, that Love: they begin in Vertuous Love, but if they are not very discreet, Fond Love will first mingle it self, then
Sensual,

Sensual, and afterward Carnal Love: Yea, there is even danger in Spiritual Love, if we are not very watchful; tho' in this it be more difficult to make a change, because, the purity and candor of this Love renders more apparent the Spots, which the Devil endeavours to mingle with it: and therefore when he undertakes this, he do's it more craftily, and endeavours to slip in Impurities almost insensibly.

2. You may discern worldly Friendship from that, which is holy and vertuous, as the *Heraclian* Hony is known from the other. The Hony of *Heraclea* is sweeter to the Taste, than the ordinary Hony, because of the Juice of *Aconite*, which gives it an addition of Sweetness: so worldly Amity produces ordinarily a confus'd rabble of hony'd Words, passionate Extasies, and

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Admi-

Admirations of Beauty, Behaviour, and other Sensual Qualities; but holy Friendship speaks simply, and freely, and can commend nothing but the Power and Grace of God, the only Foundation, on which it subsists.

3. The Hony of *Heraclea*, being swallow'd down, causes a dizziness in the Head: and false Friendship breeds a giddiness in the Mind, which causes staggering in Chastity and Devotion, carrying it after affected, wanton, and immodest Looks, sensual Embraces, inordinate Sighs, foolish Complaints for want of Love, attractive and enticing Simpers, Galantries, interchanging of Kisses, and other Familiarities and incivil Kindnesses, which are certain signs of the approaching ruine of Honesty. But holy Friendship has no Eyes but sincere and chaste, no Embraces but pure and modest,

modest, no Signs but for Heaven,
 no Familiarities but spiritual, no
 Complaints but when God is not
 lov'd ; infallible Tokens of Ver-
 tue. The Hony of *Heraclea* trou-
 bles the Sight : and this worldly
 Friendship corrupts the Judg-
 ment ; so that they, which are
 infected with it, think, they do
 well, when they do ill, and believe
 their Excuses and Pretexts to be
 true Reasons : they fear the Light,
 and love Darknes. But holy
 Friendship has a clear Sight, and
 never hides her self, but appears
 willingly before honest Persons.
 In fine, the Honey of *Heraclea*
 leaves a bitterness in the Mouth :
 so false Friendships change, and
 terminate in carnal Words, and
 impure Demands, or in case of
 refusal, in Injuries, Slanders, De-
 ceits, melancholy Confusions, and
 Jealousies, which often end in
 Bruitishness and Madness. But

chast Friendship is always equally Honest, Civil, Amiable, and never changes, but into a more perfect and pure Union of Spirits : a lively Image of the blessed Friendship, exercis'd in Heaven.

4. *S. Gregory Nazianzen* says, That the Cry of the *Peacock*, when he brulles up his Tail, provokes the *Peahens* to Lust : when we see a Man, like a Peacock, deck and trim up himself, and so come to talk and whisper in the Ears of a Woman, without pretence of just Marriage, doubtless it is but to provoke her to some Immodesty ; and a Woman of Honor will stop her Ears, that she may not hear the Cry of this *Peacock*, nor the Voice of this Inchanter, who would subtilly charm her ; but if she hearken to him, O God ! what an ill Presage will it be of the future loss of her Heart !

5. Young People, who use Glances,

ces, Signs, and Courtings, or speak Words, which they would not have heard by their Fathers, Mothers, Husbands, Wives, or Confessors, sufficiently witness thereby, that they Treat of some other thing, than Honor and Conscience. Our Blessed Lady was troubled, when she saw an Angel in Shape of a Man, because she was alone, and that he gave her extraordinary, tho' heavenly Praises. O Saviour of the World! Purity fears an Angel in the Shape of a Man; and why should not Impurity fear a Man, tho' he come in the Shape of an Angel, when he praises her with Humane and Sensual Commendations?

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CHAP.

C H A P. XXI.

*Advices and Remedies against evil
Friendship.*

1. **B**UT what Remedy against this Brood and Nursery of foolish Loves, fond and wanton Impurities? as soon as thou shalt feel the first touch of them, turn away, and with an absolute detestation of this Vanity run to the Cross of our Saviour, and taking his Crown of Thorns put it about your Heart, to the end these little Foxes may come no nearer. Take heed of coming to any kind of Composition with this Enemy: say not, I will hear him, but will do nothing of that, he shall say; I will lend him mine Ears, but deny him my Heart: O no, *Philothea*, for Gods sake be rigorous in these Occasions. The Heart and the Ear correspond one with another;

ther ; and as it is impossible to stop a Torrent, that takes its descent from a steep Mountain ; so it is hard to hinder the Love, which enters in at the Ear from falling suddenly into the Heart.

2. *Alcmaon* said that Goats breathe by the Ears, and not by the Nostrils : true it is, that *Aristotle* denies it ; And I know not, how it is, yet this I know, that our Heart breaths by the Ear ; and as it sends forth its own Thoughts by the Tongue, so it draws in the Thoughts of others by the Ear. Let us then keep our Ears diligently from drawing in the Breath of foolish Words, otherwise our Hearts will soon be infected. Hearken to no kind of Proposition under what Pretext soever ; in this Case alone there is no danger in being harsh and uncivil.

3. Remember that you have vow'd your Heart to God, and

sacrificed your Love to him : it would then be a Sacriledg to beguile him of one Dram of it ; rather sacrifice it to him again by a thousand Resolutions and Protections: and keeping your self close in them, as a Deer within his Thicket, call on God, and he will help you, and his Love will take yours into protection, that it may live for him alone.

4. But if you are already insnar'd in the Nets of these foolish Loves, O God ! how difficult will it be to get out ! Present your self before the Divine Majesty, acknowledge in his Presence the greatness of your Misery, Frailty, and Vanity. Then with the greatest Resolution ; our Heart is able to make, detest the Loves you have begun, abjure the vain Profession you have made of them, renounce all the Promises receiv'd, and with a most firm and absolute
Resolu-

Resolution determin in your Heart, and resolve never more to enter into these Pastimes and Entertainments of Love.

5. If you could withdraw your self from the Object, I should infinitely approve it : for as they, that have been stung by Serpents, cannot easily be cur'd in the presence of those, which have been stung before ; so the Person, stung with Love, will hardly be cur'd of this Passion, being near the other, who is hurt with the same Sting. Change of Place serves very much to moderate the Heat and Vexation either of Grief or Love. The Youth, of whom *S. Ambrose* speaks in his Second Book of Penance, having made a long Voyage, return'd home altogether freed from those foolish Loves, he had formerly, and became so chang'd, that his foolish Mistress meeting him, and saying, Dost

thou not know me? I am the same that I was: Yes, answer'd he, but I am not the same, that I was: Absence had brought him to this fortunate Change. And S. *Augustin* witnesses, that to mitigate the Grief, he suffer'd for the Death of his Friend, he withdrew himself from *Tagasta*, and went to *Carthage*.

6. But he, that cannot withdraw himself, what must he do? he must absolutely refrain all particular Conversation, all secret Familiarity, all loving Looks or Smiles, and generally all sorts of Communications and Allurements, which may nourish this stinking and smoky Fire: or at most, if he be forc'd to speak with the other Party, let him with a bold, brief, and resolute Protestation declare the eternal Divorce, he has sworn. I cry aloud to every one, that is fall'n into these miserable Snares
of

of wanton Love, cut, break, and tear them, stand not dallying to rip these foolish Amities, they must be torn; untie not the Knots, but break, and cut them, that the Cord and Strings may be nothing worth: we must not be favourable to a Love, which is so contrary to the Love of God.

7. But when I shall so have broken the Chain of this infamous Bondage, there will yet remain some Remembrances, some Marks and Prints of the Irons, that still stay in my Feet, that is, in my Affections. No, no, *Philothea*, they will not, if you have conceiv'd as great detestation of your Sin, as it deserves: for so you shall never be mov'd with any Motion, but that of an extream horror of this infamous Love, and of all that depends on it; and you shall remain free from all other Affection towards the forsaken Object, saving
that

that of pure Charity for the Love of God. But if for the imperfection of your Repentance, there shall yet remain in you any perverse Inclinations, procure for your Soul a Spiritual Retreat, as before I have taught you, and retire your self thither, as often as you can, and by a thousand reiterated Resolutions of Spirit renounce all your Inclinations, reject them with all your Forces; Read holy Books more than ordinary, go to Confession, and Communicate more frequently, Discourse humbly and plainly of all the Suggestions and Temptations which befall you in this Case with your Director, if you can, or at least with some faithful and prudent Person; and doubt not, but God will set you free from all Passions, so that you persevere faithfully in these good Exercises.

8. Ah!

8. Ah ! (will you say) but will it not be Ingratitude to break so incompassionatly an old Friendship ? O blessed Ingratitude, which makes us acceptable to God ! Nay I tell you in the Name of God, *Philothea*, this will be no Ingratitude, but an infinit Benefit which you shall do the other Party : for in breaking your own Bonds you shall also break the others, since they were common to you both ; and tho' for the present the other Party sees not the Happiness, yet he will acknowledge it soon after, and joyntly sing with you in Thankfulness ; *O Lord, thou hast broken my Bonds, I will sacrifice to thee a Sacrifice of Praise, and will call upon thy holy Name.*

C H A P. XXII.

*Other Advices on the Subject of
Amities.*

1. **F**riendship requires great Communication between Friends, otherwise it will neither grow, nor continue. Wherefore it often happens, that with this Communication of Friendship other Communications insensibly glide from one Heart to another, by a mutual Infusion and Inter-course of Affections, Inclinations, and Impressions. But this happens especially, when we highly esteem him, whom we love; for then we open our Heart in such sort to his Friendship, that with it his Inclinations and Impressions easily enter in full Stream, be they good or bad. Certainly the *Bees*, that gather the Hony of *Heraclæa*, seek nothing but Hony, yet with

with the Hony they insensibly suck the venemous Quality of the *Aconite*, from which they gather it. Well then, *Philothea*, in this Case you must put in practise the Words, which the Saviour of our our Souls was wont to speak, as the Ancients have taught us: Be good Treasurers, or Exchangers of Mony; that is to say, Receive not false Mony with the good, nor base Gold with fine, separate the Dross from the precious; for there is scarce any but has some Imperfection. And what reason is there to receive promiscuously the Spots and Imperfections of a Friend with his Friendship? We must love him indeed, notwithstanding his Imperfections, but we must neither love, nor receive his Imperfections: for Friendship requires Communication of Good, and not of Evil. Wherefore as they, that draw
Gravel.

Gravel out of the River *Tagus*, separate the Gold; which they find, to carry it away, and leave the Sand on the Shore: so they, who have the Communication of some good Friendship, ought to separate from it the Sand of Imperfections, and not permit it to enter into the Soul. *S. Gregory Nazianzen* witnesses, That many, loving and admiring *S. Basil*, were ambitious to imitate him, even in his outward Imperfections, as in speaking slow, distractedly, and pensively, in the fashion of his Beard, and in his Gate. And we see likewise Husbands, Wives, Children, and Friends, who having great Estimation of their Friends, Parents, Husbands, and Wives, get either by Compliance or Imitation, a thousand little ill Humors in their Communication of Friendship, which they have one with another. Now this
ought

ought not to be done in any sort, for every one has evil Inclinations enough of his own, without charging himself with those of others: and Friendship is so far from requiring this, that on the contrary it obliges mutually to endeavor the freeing of one another from all kind of Imperfections. We must indeed meekly bear with the Imperfections of our Friends; but we must not bring them into Imperfections, much less transport their Imperfections into our selves. But I speak only of Imperfections: for as for Sins, we must neither cause nor suffer them in our Friends.

2. It is either a weak or false Friendship, to see our Friend perish, and not to help him, to see him die of an Impostume, and not to dare to Lance it with the Razor of Correction to save his Life: true and lively Amity cannot subsist,

sist, where Sin is. They say the *Salamander* puts out the Fire, in which she lies : and so Sin destroys that Friendship wherein it lodges. If it be a light passing Sin, Friendship will presently banish it by Correction ; but if it be a lasting Sin, then Friendship soon perishes, for it cannot subsist but upon true Vertue : how much less then ought we to Sin for Friendships sake ? A Friend is an Enemy, when he would induce us to Sin, and he merits to lose the Friendship, when he would destroy the Friend. Nay, it is one of the most assur'd Marks of false Friendship, to see it kept towards a vicious Person, in what sort of Sin soever it be. If he, whom we love, be vicious, without doubt our Friendship is vicious ; for where it cannot meet with true Vertue, it must needs be grounded on some frivolous Vertue or Sensuality.

Society

Society made for Temporal Profit among Merchants, has but a Shadow of true Friendship : for it is not made for the love of the Persons, but for the love of Gain.

3. Finally, These two Divine Sentences are two sure Pillars to secure a Christian Life : The one of the Wise-man ; *He that feareth God, shall likewise have a good friendship* : The other of the Apostle S. James ; *The friendship of this world is contrary to God.*

C H A P. XXIII.

Of the Exercise of Exterior Mortification.

1. **T**HEY, who Treat of Husbandry and Country Affairs, tell us, That if one write any Word upon a very sound *Almond*, and put it again into the Shell,

Shell, shutting it up very close, and so Planting it; all the Fruit which that Tree produces will have the same Word written and engraven upon it. For my part, *Philoshea*, I could never approve of their Order and Method, who to reform a Man, begin with the Exterior, as their Gestures, Apparel, and Hair. On the contrary, I think it better to begin with the Interior. *Be converted unto me* (saith God) *with all your heart: Son, give me thy heart.* For the Heart being the Fountain of our Actions, they must needs be such as is the Heart. The Divine Spouse inviting the Soul, *Place me* (says he) *upon thy heart as a signet upon thy arm:* for whosoever has *Jesus Christ* in his Heart, will quickly have him in all his exterior Actions. For this cause (dear *Philoshea*) I have desir'd above all things, to engrave and write in
your

your Heart this sacred Word, *Live Jesus*; assuring my self, that afterwards your Life, which has its beginning from the Heart, as an *Almond-tree* from its Kernel, will bring forth all her Actions (which are her Fruits) engraven and subscrib'd with that same Word of Salvation. And as this sweet *Jesus* will live in your Heart, so will he also live in all your Conversation, and will appear in your Eyes, in your Mouth, in your Hands, and even in your Hair; and you will be then able to say with *S. Paul*, *I live now, not I, but Christ lives in me*. Briefly, he, that has gain'd the Heart of a Man, has gain'd the whole Man. But even this Heart, by which we would begin, requires to be Instructed, how it should frame its outward Course and Conversation, to the end Men may not only see holy Devotion there, but great Wisdom

Wisdom also, and Discretion:
For this I will briefly give you
some Advices.

2. If you are able to endure
Fasting, you shall do well to Fast
some Days, besides those which
the Holy Church Enjoyns ; for
besides the ordinary Effects of
Fasting, which are to elevate the
Spirit, subdue the Flesh, practise
Vertue, and gain greater Recom-
pence in Heaven, it is a sovereign
Benefit to keep your self in an a-
bility to master Gluttony, and to
subject the Sensual Appetite, and
the Body to the Law of the Spi-
rit. And altho' we Fast not much,
yet the Enemy fears us more,
when he knows, we know how to
fast. *Wednesdays, Fridays, and*
Saturdays are the Days, in which
the Ancient Christians Exercis'd
most Abstinence : take some of
them therefore to Fast in, as much
as your Devotion, and the Discre-
tion

tion of your Ghostly Director shall advise you.

3. I would willingly say, as *S. Hierom* said to the devout Lady *Lata*, *Long and immoderate Fastings do much displease me, especially in those, that are yet tender in years.* I have learnt by Experience, that the little *Ass*, being weary in his Journey, seeks to go out of the Way; that is to say, young People, being brought to Infirmary thro' excess of Fasting, are easily persuaded to tenderness. The *Deer* run ill in two Seasons, when they are too fat, and when they are too lean. We are most subject to Temptations when our Body is too much pamper'd, and when it is too much weakned; for the one makes it insolent with Ease, and the other desperate with Affliction: And as we cannot bear it, when it is too fat, so can it not bear us, when it is too lean.

lean. The want of this Moderation in Fasting, in Disciplining, in Hair-clothes, and other Austerities, make the best Years of many unprofitable in the Service of Charity, (as it did even in *S. Bernard*, who repented, that he had us'd over much Austerity) who the more unreasonably they have afflicted their Bodies in their beginning, the more they have been constrain'd in the end to favour them.. Had they not done better to have mortify'd their Bodies moderately, and proportionably to the Offices and Labours, whereunto their Condition oblig'd them?

4. Fasting and Labour mortify and subdue the Flesh. But if the Labour you shall do, be necessary, or very profitable to the Glory of God, I had rather you would suffer the Pain of Labour, than that of Fasting. This is the Sense of the
the

the Holy Church, which for Labours, that are profitable to the Service of God, and our Neighbour, discharges such Labourers even from the Fasts Commanded. It is a Pain to some to Fast, to others to Serve the Sick, to Visit Prisoners, to Hear Confessions, to Assist the Afflicted, to Preach, Pray, and perform such like Exercises : These latter Pains are better than the former ; for besides that they equally subdue the Body, they produce Fruits much more profitable ; and therefore generally it is better to preserve the Bodily Forces more than is requisite, than to weaken them too much ; for we may always abate them, when we will, but we cannot always repair them, when we would.

5. Methinks, we should greatly reverence the Words, which our Blessed Saviour says to hi-

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Disci-

Disciples ; *Eat that, which shall be set before you.* It is (in my Opinion) a greater Vertue to Eat without Choice, that which is set before you, than to chuse always the worst ; for altho' this latter Course of Life seem more austere, the other notwithstanding has greater Resignation ; for thereby we renounce not only our own Tast, but also our own Choice ; and it is not a small Severity to conform our Tast to every Meat, and to keep it in subjection to all Encounters. Besides, this kind of Mortification makes no shew, nor troubles any Man, and is only proper for a civil Life. To put by one Meat and take another, to tast and lick of every Dish, to think nothing well Dress'd, to use Ceremonies at every Bit, betokens a Heart too Effeminate, and too much addicted to Dishes and Platters. I esteem more S. Bernard's

ward's drinking Oyl instead of Water and Wine, than if he had drunk Wormwood of purpose: for it was a plain Sign, that he thought not on what he drank: And in this carelesness of what we eat or drink consists the perfect performance of this sacred Rule, *Eat that, which shall be set before you.* I except notwithstanding such Meats, as prejudice our Health, or trouble the Spirit, as Hot, Spic'd, Fuming, and Windy Meats; and likewise certain Occasions, in which Nature has need to be recreated and strengthened to support some Labour for Gods Glory. A continual and moderate Sobriety is better, than violent Abstinences made by Fits, and mingled with many Intermissions.

6. Disciplining has a marvellous Efficacy to stir up a Desire of Devotion in us, when it is mode-

rately us'd. The Hair-shirt mortifies the Flesh very much, but the ordinary use thereof is neither for Marry'd Persons, nor tender Complexions, nor for such as are Employ'd in painful Labours. It is true, that upon some principal Days of Penance it may be us'd with Advice of a discreet Confessor.

7. We must take the Night to Sleep in, every one as much as his Constitution requires, to enable him to Wake in the Day, and to spend it profitably. And because the Holy Scripture in an hundred kinds gives us the Examples of the Saints, and Natural Reasons do seriously recommend the Morning to us, as the best and most fruitful part of the Day, and that our Saviour himself is nam'd the Sun-rising, & our *Blessed Lady* the Dawning of the Day; I think, it is a ver-
zealous Care to go to Rest betimes
at

at Night, that we may Wake and rise early in the Morning ; for certainly that Time is the most quiet, and least perplex'd. The very Birds do then invite us to Wake and Praise God ; so that early Rising advantages both our Health and Piety.

8. *Balaam* mounted on his Afs went to find *Balak*; but because he had no good Intention, the Angel waited for him in the Way with a Sword in his Hand to kill him : The Afs, that saw the Angel, stood still three sundry times, as resty ; *Balaam* in the mean time beat her cruelly with his Staff to make her go forward ; until the silly Beast, the third time falling flat down under *Balaam*, miraculously spake to him, saying, *What have I done to thee, for which thou hast beaten me now three several times ?* and by and by *Balaam's* Eyes were open'd, and he saw the Angel, who said

to him, *Wherefore didst thou beat thy Ass? if she had not turned back from before me, I had killed thee, and saved her*: Then Balaam said to the Angel, *Lord, I have sinned, for I knew not that thou hadst placed thy self in the way against me. Seest thou, Philothea? Balaam is the Cause of the Evil, and he strikes and beats his poor Ass, that could not do otherwise. It is just so with us: for this Woman sees her Husband or her Child sick, and presently she runs to Fasting, to Hair-cloth, and to Disciplining, as David did in the like Case. Alas! my dear Friend, you beat the poor Ass, you afflict your Body, but it cannot help your Affliction, nor divert Gods Sword drawn against you. Correct your Heart, which is an Idolater of this Husband, and suffers a thousand Vices in this Child, and destines it to Pride, Vanity, and Ambition.*
- This

This Man perceives himself to fall foully into the Sin of Luxury ; inward Remorse comes against his Conscience with a Sword in its Hand to pierce it with a holy Fear ; and presently his Heart coming to it self, says, *Ah ! cursed Flesh, ah ! treacherous Body, thou hast betray'd me :* and presently he takes Revenge on his Flesh with immoderate Fasting, excessive Disciplining , insupportable Hair-cloaths. O poor Soul, if your Flesh could speak as *Balaam's Ass* did, she would say to you, *Wherefore, miserable Man, dost thou strike me ?* It is against thy self (O my Soul) that God Arms his Vengeance, it is thou that art guilty ; wherefore dost thou lead me to wicked Conversation ? why dost thou employ mine Eyes, my Lips, and my Hands in Lasciviousness ? wherefore dost thou busie me with vain and wanton Imaginations ?

have thou good Thoughts, and I shall have no evil Motions; frequent thou chaste Persons, and I shall not be provok'd to Lust. Alas! it is thou that throwst me into the Fire, and yet thou wouldst not not have me burn; thou putst Smoke into mine Eyes, and forbidst them to be Distemper'd. And God doubtless on these Occasions says, Beat, break, tear, and shiver your Hearts principally; for it is against them that my Anger is stirr'd up. Certainly, to Cure the Itch it is not so needful to Wash or Bath the Body, as to Purifie the Blood, and Refresh the Liver: so to Cure us of our Vices it is good indeed to mortify the Flesh, but it is more necessary perfectly to Purifie our Affections, and Refresh our Hearts. But in and above all, let us be sure never to undertake Corporal Austerities but with the Advice of our Spiritual Guide.

CHAP.

C H A P. XXIV.

Of Company and Solitariness.

1. **T**O seek Company, and fly it, are two Extreame to be blam'd in the Devotion of Men of the World, which is that, whereof I Discourse: To shun all Companies favours of disdain and contempt of our Neighbour, and to seek after them is a sign of Idleness. We must love our Neighbour, as our selves, and to shew, that we love him, we must not avoid his Company; and to testifie, that we love our selves, we must take Pleasure with our selves, when we are in our selves; and we are in our selves, when we are alone. *Think first of thy self (says S. Bernard) and then of others.* If then no Occasion press you to go Abroad into Company, or to receive Company at Home, stay in

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your self, and Converse with your own Heart : but if Company come to you, or any just Cause invite you to Company, go in Gods Name, *Philothea*, and see your Neighbour with a cheerful Heart, and a pleasing Eye.

2. We call that evil Company, which is assembled to some evil Intent, or when it is compos'd of indiscreet and dissolute Persons; and such we must avoid, as the Bees use to shun a Swarm of Wasps or Drones. For as they, that are bitten by mad Dogs, have their Sweat, Breath, and Spittle infectious, especially for Children, and those of a tender Complexion : so vicious and lewd Persons cannot be frequented but with hazard and danger, and especially by those, whose Devotion is yet but young and tender.

3. There are some Conversations profitable for nothing but
only

only Recreation, which are made meerly to divert us from serious Affairs: for such, tho' we must not be too much addicted to them, yet we may spare them the Leisure set apart for Recreation. Other Conversations have Civility for their End; as mutual Visits, and certain Meetings, made to do Honor to our Neighbour: touching these, we ought neither to be Superstitious in the use of them, nor Uncivil in contemning them; but modestly comply with our Duties therein, to the end we may equally avoid both Incivility and Vanity.

4. There remain now the profitable Conversations, such are those of devout and vertuous Persons. O *Philorhea*, it will be good for you to be often in these. The Vine planted amongst the Olive-Trees bears oily Grapes which tast of the Olives: and the Soul, which

which frequents vertuous People, cannot but partake of their Qualities. Drones alone cannot make Hony, but by the help of the Bees they make it : We are much advantag'd in the Exercise of Devotion by Conversing with devout Persons.

5. In all Conversations Sincerity, Simplicity, Mildness and Modesty are still to be preferr'd. There are some, that make no Gesture or Motion but with so much Affectation, that they offend the Company : And as he, that would never Walk but telling his Steps, nor Speak but Singing, would be troublesom to other Men ; so they, who affect an artificial Carriage, and do nothing but in Measure, are Impertinent to the Company, and in these there is ever some kind of Presumption. Let a moderate Mirth ordinarily predominate in your Conversation. *S. Romald*

munald and S. *Anthony* are highly commended, that notwithstanding all their Austerities, they had always Mirth, Cheerfulness, and Civility in their Countenances and Discourse, *Rejoyce with them that rejoyce.* I say once again with the Apostle, *Rejoyce always, but in our Lord.* Let your modesty appear to all men. To rejoyce in our Saviour, it is needful the Cause of your Joy be not only lawful, but also decent; and this I say, because there are some things lawful, which yet are not decent: And to the end your Modesty may appear, keep your self from all Insolency, which is always reprehensible. To give one a Fall, to black anothers Face, to prick or pinch a Third, to hurt a Madman, are foolish and insolent Merriments.

6. But ever besides Mental Solitude, whereto you may withdraw

draw your self even amidst the greatest Conversations, (as I have already declar'd) you must love to be really and locally solitary : not to go to the Desert or Wilderness, as *S. Mary of Egypt*, *S. Paul*, *S. Anthony*, *Arsenius*, and the other Fathers of the Desert ; but to be sometimes in your Garden, or in your Chamber, or in some other Place, where you may with most Contentment retire your Spirit into your Heart, and recreate your Soul with good Thoughts, and holy Meditations ; or by some good Reading, according to the Example of the great Bishop *Nazianzen*, who speaking of himself, says, *I walk'd, my self with my self about Sun-setting, and pass'd the Time upon the Sea-shore ; for I was wont to use this Recreation to refresh my self, and to shake off a little my ordinary Troubles : And thereupon he Discourses of the good Medi-*

Meditation which I mention'd in another place : And according to the Example of S. *Ambrose*, of whom S. *Augustin* says, that he entring oft-times into his Chamber (for Entrance was deny'd to no Man) saw him Reading, and having stay'd a while, for fear of troubling him, he went away without speaking a Word, thinking, that the little Time, that remain'd, to this great Pastor for re-inforcing and recreating his Spirit after the Toils of so many Businesses, ought not to be taken from him. So after the Apostles one Day had told our Lord how they had Preach'd and Labour'd : Come (says he) into the Desert, and repose your selves for a while.

C H A P. XXV.

Of Decency in Attire.

1. **S** Paul admonishes devout Women (and the same must be understood of Men) to be Attir'd in decent Apparel, Adorning themselves with Modesty and Sobriety. Now the Decency of Apparel and other Ornaments depends on their Stuff, Fashion, and Cleanliness. Touching Cleanliness, it should be almost always alike in our Apparel, on which, as near as may be, we should not permit any kind of Spots or Foulness. Exterior Neatness represents in some sort the Inward; and God himself requires Corporal Decency in those, that approach near his Altar, and have the principal Charge of Devotion.

2. As for the Stuff and Fashion
of

of Cloaths, Decency is to be consider'd according to the divers Circumstances of Time, Age, Quality, Company and Occasions. Men Apparel themselves ordinarily better on Festival Days, according to the Solemnity of the Feast, which is Celebrated : In Time of Penance, as in Lent, rich Cloaths are laid aside ; at Weddings they put on Wedding Garments ; at Burials Mourning ; at Court Men are better Clad than at Home. The Marry'd Woman may and ought to Adorn herself, when her Husband is present and desires it ; but if she do so in his absence, she will be ask'd, Whose Eyes she desires to favour with that particular Respect ? We give more Liberty of Dressing to young Maids, because they may lawfully desire to please many, altho with no other Intent than to gain one by holy Marriage.

Neither

Neither is it esteem'd amiss, that Widows, who pretend to Marriage, Dress themselves Decently, so they shew no Lightness : For having already been Mothers of Families, and pass'd through the Grievs of Widowhood, they are held to be of a more settl'd Judgment. But as for those which are true Widows, not only in Body but in Heart, no Ornament becomes them but Humility, Modesty, and Devotion : For if they desire to make Men-in Love with them, they are not true Widows ; and if they desire it not, why do they use the Instrument ? He, that will not receive Guests, must pull down the Sign from his House. Old People are always ridiculous when they make themselves Gay, those Follies are not tolerable but in Youth.

3. Be neat, *Philothea*, let nothing be about you loose or ill put on :

on ; it is a neglect of them, with whom we Converse, to come into their Company in uncomely Apparel. But take heed withal of Affectation, Curiosities, Effeminacies, and Vanities. As far as your are able, keep yourself always in Simplicity and Modesty ; for without doubt it is the greatest Ornament of Beauty, and the best Excuse for Deformity.

4. *S. Peter* admonisht young Women especially, not to wear their Hair so Curl'd and Crisp'd in Rings and Wreaths ; but Men, who are so Effeminate as to affect such Vanities, are justly derided for Hermaphrodites. And even Women, carry'd away with these Vanities, are counted but weak in Chastity ; at least if they have any, it appears not among so many Toys and Levities. They say, they intend no Ill in these Things : But I reply, (as I have elsewhere said)

said) that yet the Devil do's. I would have devout People Apparell'd best of all the Company; but yet with the lest Pomp and Affectation: And (as it is said in the Proverb) I would have them Adorn'd with Gravity, Decency, and Honor. . S. Lewis says in one Word, that each one should be Apparell'd according to his Calling; so that good and grave Men might not say, you do too much, nor young Persons say, you do too little: But if young People will not content themselves with Decency, we must submit to the Judgment of the Wise.

C H A P. XXVI.

*Of Discourse. And First how to
Speak of God.*

1. **P**hysicians make a great Judgment of the Health or Sickness

ness of a Man by looking upon his Tongue; so our Words are certain Signs of the Quality of our Souls. *By thy words* (says our Saviour) *thou shalt be justified, and by thy words thou shalt be condemned.* We lay our Hand always on the Pain, we feel, and employ our Tongue in Discourfing of that, which we love.

2. If then, *Philothea*, you love God, you will often fpeak of him in your familiar Difcourfes with your Neighbours, with your Friends, and with your Houfhould-Servants: *For the mouth of the juft will meditate wifdom, and his tongue will fpeak judgment.* As Bees manage nothing with their little Mouths but Hony; fo fhall your Tongue be always fweetned with God, and fhall find no greater Pleafure than to fend thro' your Lips the Praifes and Bleffings of his Name; for fo they fay *S. Francis*

cis was wont to suck and lick his Lips after he had pronounc'd the Holy Name of God, drawing from thence the greatest Sweetness in the World.

3. But speak always of God, as of God, that is, reverently and devoutly ; not with a purpose to seem Learned or Sufficient, but with a Spirit of Mildness, Charity, and Humility ; distilling as much, as you may (as it is said of the Spouse in the *Canticles*) the delicious Hony of Devotion and holy Things, Drop by Drop, into the Ears sometimes of one, sometimes of another ; Praying to God in the secret of your Heart, that it would please him to make this Heavenly Dew pass into the Heart of those, that hear you.

4. Above all things perform this Angelical Office mildly and sweetly ; not by way of Correction, but of Inspiration. For it is wonder-

wonderful how powerfully a sweet and gentle manner of proposing good Things works on the Hearts of the Hearers.

5. Never therefore speak of God and of Devotion by way of Discourse and Entertainment, but with Attention and Reverence; which I say, to make you beware of a notable Vanity, that is found in many, who make Profession of Devotion; they will upon every Occasion utter holy and zealous Discourses by way of Complement, without considering what they do; and after they have spoken them, they imagin themselves to be such as their Words declare them, which indeed they are not.

CHAP.

C H A P. XXVII.

*Of Civility in Talk, and due Re-
spect of Persons.*

1. **I**F any one sin not in word (says
S. James) he is a perfect man.

Beware you utter not any un-
seemly Word: For altho' it pro-
ceed not from you with an ill In-
tention; yet they, that hear it,
may interpret it otherwise. An
evil Word falling into a weak
Heart, spreads it self like a Drop
of Oyl, falling on a piece of Lin-
nen; and sometimes it so seises on
the Heart, that it fills it with a
thousand unclean Thoughts and
immodest Temptations. For as
the Poyson of the Body enters by
the Mouth, so the Poyson of the
Heart enters by the Ear; and the
Tongue which utters it, is a Mur-
therer. For altho' peradventure
the Poyson, which it has cast forth,
has

has not wrought its Effect, because it found the Hearts of the Hearers prevented with some Preservative; yet there wanted no malice in the Tongue to commit the Murther. And let no Man say, that he thought no evil; for our Lord, who knows all Thoughts, has said, *That out of the abundance of the heart the mouth speaketh*: Andtho' we think no evil, yet the Devil thinks enough, and oft-times secretly makes use of these wicked Words to wound some Heart. They say, such, as have eaten the Herb *Angelica*, have always a sweet and pleasant Breath: and they, that have Honesty and Chastity (which is an Angelical Vertue) in their Hearts, have their Words always pure, civil, and chaste. As for Indecencies and Scurrilities, the Apostle will not once have them nam'd amongst us, assuring us, *That nothing so much corrupteth*

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rupteth good manners as wicked Discourse.

2. If uncivil Words be utter'd obscurely with Wit and Subtilty, then are they far more venomous. For as a Dart, the sharper it is, the more easily it entreth into the Body; so the more sharp a wicked Word is, the more it pierces the Heart. And they, that esteem themselves gallant Men for speaking such Words in Company, know not indeed, wherefore Conversation is ordain'd: For they should be like Swarms of *Bees*, gather'd together to make Honey of some pleasant and vertuous Entertainment; and not like a Nest of *Wasps*, who come together to suck Corruption. If some Fool speak immodest Words to you, let him know, that your Ears are offended with it, either by turning your self away, or by some other means, as your Discretion shall guide you.

3. It

3. It is one of the worst Conditions a Wit can have, to be a Mocker: God extreamly hates this Vice, and has heretofore made strange Punishments thereof. Nothing is so contrary to Charity (and much more to Devotion) as the despising and contemning of our Neighbour: Now Derision and Mockery is never without this Contempt, and therefore it is a very great Sin; so that the Doctors have reason to say, that Mockery is the greatest Offence Man can commit against his Neighbour by Words; for other Offences are committed always with Esteem of him that is offended, but this is done with Scorn and Contempt.

4. As for Jestling Words, which are spoken by one to another with modest and innocent Mirth, they belong to the Vertue call'd *Eutrapelia* by the *Greeks*, which we may

call *Good Conversation*, by which we take an honest and pleasant Recreation, on such frivolous Occasions as Human Imperfections offer; only we must take heed of passing from this honest Mirth to Scoffing; for Mocking causes Laughter in scorn and contempt of our Neighbour; but Mirth and Drollery provoke Laughter, by an innocent Liberty, Confidence, and familiar Freedom, joyn'd to the Wittiness of some Conceit.

5. *St. Lewis*, when Religious Persons would speak with him after Meals of great and weighty Matters, *It is not now a Time to alledge Texts*, (would he say) *but to recreate our Spirits with Mirth and pleasant Conceits: let every Man say decently what he will.* This he said in respect of the Nobility that were then about him to receive Favour from his Majesty. But let us so pass our Time, *Philothea*, in
Recrea-

Recreation, that we take care to preserve holy Eternity by Devotion.

C H A P. XXVIII.

Of Rash Judgment.

1. **J**udge not, and you shall not be judged; says the Saviour of our Souls) condemn not, and you shall not be condemned. No, (says the holy Apostle) Judge not before the time, until our Lord do come, who will reveal the secrets of darkness, and lay open the counsels of hearts. O how displeasing are rash Judgments to God! The Judgments of the Children of Men are rash, because they are not Judges one of another, so that in Judging they usurp to themselves our Lords Office. They are rash, because the principal malice of Sin depends on the Invention and

Counsel of the Heart, which is a Secret of Darknes to us. They are rash, because every one has enough to do to judg himself, without presuming to judg his Neighbour. To keep our selves from being judg'd, it is equally necessary to judg our selves, and not to judg others : For as our Blessed Lord forbids us the one, so his Apostle enjoyns us the other, saying, that *If we judged our selves, we should not be judged.* But ; O God, we do the clean contrary : for what is forbidden us, we cease not to do, judging our Neighbour on every Occasion ; and what is commanded us, which is to judg our selves, we never put in practice.

2. We must use Remedies against rash Judgments according to their Causes. There are some Hearts harsh, bitter, and virulent by Nature, which make also bitter

ter whatsoever they receive, converting judgment (as the Prophet says) into wormwood, never judging their Neighbour but with rigour and bitterness. These have great need to fall into the Hands of some good Spiritual Physician; for this bitterness of Heart being natural to them, is hard to overcome. And tho' in it self it be no Sin, but only an Imperfection, yet is it dangerous, because it introduces and causes to reign in the Soul rash Judgment and Detraction. Some judge rashly, not in Bitterness, but in Pride, imagining that by how much they diminish other Mens Honor, by so much they increase their own. Arrogant and presumptuous Spirits, which admire themselves, and place themselves so high in their own Estimation, that they look on every thing else as base and abject! *I am not as other men*, said the foolish Pharisee.

Others have not this manifest Pride, but take only a certain little Satisfaction to consider other Mens Evil, the better and more contentedly to favour the contrary Good, wherewith they think themselves endow'd. And this Complaisance is so secret and so hard to be perceiv'd, that without a good Sight it cannot be discover'd; and they themselves, that are touch'd with it, cannot know it until it be shew'd them. Others, to flatter and excuse themselves, towards themselves, and to mitigate the Remorse of their own Consciences, very willingly judg other Men faulty in the same Vice, to which they find themselves addicted, or some other as great, believing that the multitudes of Offenders make Sins less blameable. Many accustom themselves to judg rashly only for the Pleasure, they take to Discourse, and make
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Conjectures of other Mens Manners and Humors, by way of Exercising their Wits. And if by mischance they happen upon Truth in their Judgment, Boldness, and a Desire to continue in this Folly so much increase, that they are hardly diverted from it. Others judg in Passion, thinking always well of what they love, and always ill of what they hate; saving in one only Case very admirable, yet true, wherein the excess of Love provokes them to make an ill Judgment of that, which they love: A monstrous Effect, but proceeding always from an impure, infirm, troubled, and imperfect Love: And this is Jealousie; which, as every Man knows, on a meer Look, on the least Smile in the World, condemns the Party belov'd of Disloyalty, or Adultery. In fine, Fear, Ambition, and other such Infirmities of the Mind, ordinarily

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narily contribute towards the breeding of Suspitions and rash Judgments.

3. But what Remedy? They, who drink the Juice of the Herb in *Ethiopia*, call'd *Ophiusa*, imagin, that they see themselves environ'd with horrible Serpents and dreadful Things: They, who have swallow'd down Pride, Envy, Ambition, and Hatred, think all things, they see, faulty and blameable. Those, to be heal'd, must drink Wine made of Palms: And these must drink as much, as they can, of the sacred Wine of Charity, to purge them of these Humors, which cause them to make such perverse Judgments. Charity is afraid to meet Evil, so far is she from seeking after it; when she meets it, she turns away her Face, and seems not to see it; nay, at the first noise of Evil, she shuts her Eyes, that she may not see it, and

and afterwards believes with a holy Innocency, that it was not Evil, but only the Shadow or Ghost of Evil; and if she be forc'd to acknowledge it to be Evil, she instantly turns away from it, and endeavours to forget the Form thereof. Charity is the sovereign Remedy against all Evils, but especially against this.

4. All things seem Yellow to those, that are sick of the Jaundise; and they say, that, to cure them, they must wear *Celandine* under the Soles of their Feet. The Sin of rash Judgment is a Spiritual Jaundise, and makes all things appear faulty to their Eyes, who are infected therewith; he, that will be cur'd of it, must apply the Remedies, not to his Eyes, nor to his Understanding, but to his Affections, which are the Feet of the Soul. If your Affections are mild, such will your Judgment be, if charitable,

ble, your Judgment will also be charitable. I present you with three Examples. *Isaac* had said, that *Rebecca* was his Sister: *Abimelech* saw him Playing with her, that is, making very much of her, and presently he judg'd she was his Wife; a malicious Eye would rather have judg'd her to have been his Strumpet, or if she were his Sister, that he had been Incestuous; But *Abimelech* follow'd the most charitable Opinion he could gather from such an Action. We must always do the like, *Philothea*, in favour of our Neighbour, so much as is possible: And if one Action could have an hundred Faces, we should always look on the fairest. Our Blessed Lady was great with Child, and S. *Joseph* plainly perceiv'd it; but because on the other side he saw her pure, holy, and Angelical, he could not believe, that she became with Child
by

by any means contrary to her Sanctity ; so that he resolv'd in forsaking her secretly, to leave the Judgment of it to God. And tho' the Argument were pregnant to make him conceive an ill Opinion of the Virgin, yet would he never judg her by it : And why ? Because (says the Spirit of God) he was Just. A just Man, when he can no longer excuse neither the Action, nor the Intention of him, whom otherwise he knows to be an honest Man, yet will not he judg him, but puts the remembrance of it out of his Mind, and leaves the Judgment to God. Our B. Saviour on the Cross, tho' he could not altogether excuse the Sin of them, that Crucify'd him, yet did he diminish the Malice of it, alledging their Ignorance. When we cannot excuse the Sin, let us at least render it worthy of our Compassion, attributing it

to

to the most tolerable Cause, we may, as Ignorance, or Infirmary.

5. But may we never then judg our Neighbour? No verily, never. It is God, that Judges even Malefactors in Publick Justice. It is true, that he uses the Voice of Magistrates, to make himself understood by us; they are his Interpreters, and ought to Pronounce nothing, but what they have learnt of him, as being his Oracles; if they do otherwise, following their own Passions, then it is they indeed, that judg, and consequently they shall be judg'd: For Men are forbidden (as they are Men) to judg others.

6. To see or know a Thing, is not to judg it: For Judgment, at least according to the Scripture Phrase, presupposes some little or great, true or apparent Controversie to be ended; wherefore it says, that *They who believe not, are already*

already judg'd, because there is no doubt of their damnation. It is not then ill done to doubt of our Neighbour ; no, for we are not forbidden to doubt, but to judg ; yet ought we neither to doubt nor suspect, but precisely so far as Reasons and Arguments constrain us ; otherwise even Doubts and Suspicions are rash.

7. If some evil Eye had seen *Jacob* kiss *Rachel* by the Well, or *Rebecca* receive Ear-rings and Bracelets from *Eliezer*, a Man unknown in that Country, he would no doubt have thought ill of these two Patterns of Chastity, but without Reason and Ground ; for when an Action is of it self indifferent, it is rash Suspition to draw an ill Consequence from it, unless many Circumstances give force to the Argument. It is also a rash Judgment to draw an Argument from the Action, to blame the Person ;

Person ; But of this we shall speak more clearly by and by.

8. In fine, those, that have care of their Consciences, are not very subject to rash Judgment : For as *Bees*, seeing Mists or cloudy Weather, retire to their Hives to order their Hony ; so the Thoughts of good People never wander abroad on doubtful Objects, or amongst the obscure Actions of their Neighbours ; but to avoid such Occasions, they retire themselves into the Closet of their Hearts, there to order the good Resolutions of their own Amendment.

9. It is the part of an unprofitable Soul, to busy her self in Examining other Mens Lives : I except such as have Charge of others, as well in Commonwealths, as in private Families ; for a great part of their Conscience consists in watching diligently over that of others,

others: Let them then do their Duty with Love, and that done, let them keep themselves within themselves in this Particular.

C H A P. XXIX.

Of Detraction.

I. **R** A S H Judgment breeds Disquiet, Contempt of our Neighbour, Pride, Self-conceit, and a hundred other most pernicious Effects ; among which Detraction has the first place, as the true Plague of Conversation. O that I had one of the burning Coals of the holy Altar, to touch the Lips of Men, to the end their Iniquities might be abolish'd, and their Sin cleansed, in imitation of the Seraphin, that purify'd the Mouth of the Prophet *Esay* ! He, that could deliver the World from Detraction, might free it from a
great

great part of the Sins of Iniquity.

2. Whosoever takes unjustly from his Neighbour his Good-Name, besides the Sin he commits, is bound to make Reparation, tho differently, according to the diversity of the Slanders: For no Man can enter into Heaven with other Mens Goods; and amongst all exterior Goods a Good-Name is the most precious. Slander is a kind of Murther; for we have three Lives, the Spiritual, which consists in the Grace of God; the Corporal, which is in the Soul; and the Civil, which consists in our Good-Name: Sin deprives us of the first, Death of the second, and Detraction of the third. But a Slanderer by one Blow of his Tongue commits ordinarily three Murthers; he kills his own Soul, and his, that hears him, by a Spiritual Homicide, and takes away the Civil Life from

from him, whom he Slanders; for (as *S. Bernard* says) he that Detracts, and he that hearkens to the Detractor, both of them have the Devil about them; for the one hath him in his Tongue, and the other in his Ear. *They have whet their Tongues like Serpents*, says *David*, speaking of Detractors: Now the Serpents Tongue is fork'd (as *Aristotle* says) and so is that of a Detractor, who at once Stings and Poysons the Ear of the Hearer, and the Reputation of him whom he Slanders.

3. I conjure you then (most dear *Philothea*) that you never speak ill of any Man directly or indirectly: Take heed of imposing false Crimes and Sins on your Neighbour; never discover his secret Sins, nor aggravate those, that are manifest; never make evil Interpretation of his good Works; never deny the Goodness,
which

which you know to be in him, nor dissemble it maliciously, nor diminish it by Words : for in all this you will highly offend God ; but most of all by false Accusation, and denying the Truth to the Prejudice of your Neighbour ; for it is a double Sin to Lye, and to Prejudice your Neighbour both at once.

4. They, that speak ill of another, make Prefaces of Honor, or mingle their Discourse with facetious Conceits, are the most venomous Detractors of all. I protest (say they) I love him, and in other Things he is a gallant Man ; but yet the Truth must be told, he did ill to commit such a Treachery. She is a very vertuous Maid, but she was surpris'd ; and such like Flourishes. Seest thou not this Sleight of theirs ? He, that would Shoot in a Bow, draws the Arrow as near to himself, as he can,

can, but it is only to Shoot it away with greater force : These Detractors seem to draw their Slanders towards themselves, but it is only to shoot them away with greater force, that they may pierce deeper into the Hearts of the Hearers.

5. Detraction utter'd by way of Jest, is the most cruel of all : For as the Hemlock is not of it self a very violent, but a gentle Poyson, and easily remedy'd, yet being taken with Wine, it is remediless : So Detraction, which of it self would pass lightly in at one Ear and out another, sticks fast in the Memory of the Hearers, when it is couch'd in some subtile and merry Jest. *They have (says David) the Venom of Asps under their Lips.* The Stinging of the Asps is scarce to be felt, and his Venom at the first breeds a delightful Itching, by means of which the Bowels and
Heart

Heart open themselves, and receive the Poyson, against which afterward there is no remedy.

6. Say not, Such a one is a Drunkard, altho' you have seen him Drunk; nor he is an Adulterer, tho' he have been taken in that Sin; nor that such a one is an Incestuous Person, for having been found in that Crime; for one only Act gives not the Name to a thing. The Sun stood still once in favour of *Josua's* Victory, and was darkened another time in favour of that of our Saviour; yet none will say that the Sun is immovable, or dark. *Noah* was once Drunk, and *Lot* another time, and he also committed a great Incest, yet neither the one nor the other were Drunkards, nor was the latter an Incestuous Person: Nor *St. Peter* a Blood-shedder, for having once shed Blood; nor a Blasphemer, tho' he once Blasphem'd. To bear
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the Name of a Vice or a Vertue, it is necessary to make a Progress, and gain a Habit therein. It is an Imposture to say one is Cholerick, because we have seen him once Angry; or a Thief, because he hath once Stolen. Altho' a Man have been a long time Vicious, yet we incur danger of Lying to call him a Vicious Person. *Simon* the Leper call'd *Mary Magdalen* a Sinner, because she had been so not long before; yet he Ly'd, for she was then no more a Sinner, but a most holy Penitent; and therefore our Saviour took her Cause into his Protection. The foolish Pharisee held the Publican for a great Sinner, peradventure for an unjust Man, an Adulterer, or Ravisheer; but he was much deceiv'd, for at that very time he was Justify'd.

7. Alas! since the Goodness of God is so great, that one moment

ment suffices to obtain and receive his Grace, what assurance can we have, that he, who was Yesterday a Sinner, is so to Day? The Day past ought not to judge the Day present, nor the present that which is past; there is but the last, which judges all. We can then never say a Man is Wicked, without danger of Lying: That, which we may say (in case we must speak) is, That he did such an ill Act, he liv'd ill such a Time, he doth ill for the Present; but we may draw no Consequence from Yesterday to this Day, nor from this Day to Yesterday, much less to to Morrow.

8. Now tho' we must be extremely wary never to speak ill of our Neighbour, yet must we take heed of an Extremity, into which some fall, who, to avoid Slander, commend and speak well of Vice. If you find a Slanderer indeed, say
not,

not, to excuse him, that he is a free and liberal speaker ; or of a notorious vain man, say not, that he is gentle and neat ; of dangerous familiarities, say not, they are plain and harmless follies ; dissemble not disobedience with the name of zeal, nor arrogancies with the name of freedom, nor wantonness with the title of friendship. No, dear *Philothea*, thinking to avoid the sin of slandering, we must not favour, flatter, or cherish other vices ; but roundly and freely speak ill of evil, and blame that which is blameable, for in this we glorifie God, so that we observe these conditions following.

9. To reprehend safely another mans faults, it is necessary, that the advantage of him, of whom we speak, or of them, to whom we speak, require it. I discourse before Maids of the indiscreet familiarities

miliarities of such and such, which are manifestly dangerous; the extravagancies of this or that person, in speeches or gesture, which are plainly lascivious: If I reprehend not freely this evil, but rather excuse it, these tender Souls who hear me, will take occasion to let themselves loose to some such mischief. Their profit then requires, that I freely reprehend things at the instant, unless I may discreetly reserve this good office to a better opportunity, when I may less prejudice those, of whom I speak.

10. Moreover it is requisite, that it belong to me to speak on this subject; as when I am of the chief of the company, and that, if I speak not, it would seem, that I approve the vice; for if I be one of the least, then I must not undertake to censure. But above all it is necessary, that I be exactly

exactly just in my discourse, and not say one word too much. For example, if I blame the wanton familiarity of this young Man, and that young Maid, because it is too indiscreet and dangerous: O God, *Philothea*, I must hold the ballance so even, as not to make the fault heavier, no not one grain. If there be but only a weak appearance, I will say no more; if but a meer indiscretion, I will give it no worse name; if neither indiscretion nor probable appearance of evil, but that some malicious spirit may have from thence taken occasion to speak ill, I will say so, or nothing at all. My tongue, while I judge my neighbour, is in my mouth like a razour in the hand of a Chirurgion, that would cut between the sinews and the muscles. The blow, I give, must be so just, that I say neither more nor less than the exact truth.

In fine, it must be our principal care in blaming vice, to spare as much, as may be, the person, in whom it is.

11. It is true, that of infamous, publick, and notorious sinners we may speak freely, so that it be with the spirit of charity and compassion, and not in arrogance or presumption, nor to please our selves in the misfortunes of others; which latter is always the part of a poor and abject heart. I except always the declar'd enemies of God and his Church, for those we must disparage, as much as we can; as all Heretics, Schismatics, and their fomenters: It is charity to cry against the Wolf when he is among the Sheep, yea where ever he is.

12. Every one takes a liberty to censure Princes, and speak ill of whole Nations, according to the diversity of affections, that men bear

bear them. *Philothea*, commit not this fault ; for besides the offence to God, it may raise you up a thousand quarrels.

13. When you hear any detraction, make the accusation doubtful, if you can do it justly ; if not, excuse the intention of the party censur'd ; if that cannot be done, shew compassion towards his frailty, divert the discourse, remembring and putting our hearers in mind, that they, who offend not, owe all the thanks of it to God : Recal the detractor to himself by some mild way, and speak some good of the party slander'd, if you know any.

C H A P. XXX.

Other Advices touching Discourse.

1. **L** Et our Language be courteous, sincere, plain, innocent, and faithful: Take heed of dissimulation and deceit; for tho it is not always good to tell all sorts of truth, yet is it never lawful to oppose the truth. Never accustom your self to lie wittingly, neither by way of excuse, nor otherwise, remembering always, that God is the God of truth. If you tell a Lie unawares, and can correct it at the instant, either by some explication, or reparation, fail not to do it: a True Excuse has much more grace and force, than a Lie.

2. Tho a man may sometime prudently and discreetly disguise
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and cover a truth by some sleight of discourse, yet must not that be us'd but in matters of importance, when the glory and service of God manifestly requires it: In any other case such craft is dangerous; for, as the holy Scripture saith; *the Holy Ghost dwells not in a dissembling and double spirit.* No cunning is so good as plain dealing: Worldly wisdom and carnal craft belong to the children of this world; but the children of God walk uprightly, and their heart is free from guile. *He that walketh innocently* (says the Wiseman) *walketh confidently.* Lying, double dealing, and dissembling are always signs of a weak and poor spirit. St. *Augustin* had said in the fourth Book of his Confessions *that his soul and that of his friend, were but one Soul; and that his life was tedious to him after the death of his friend, because he could*

not live by halves; and yet that for the same cause he was unwilling to die, lest his friend should die wholly. These words afterward seem'd to him too artificial and affected, insomuch as he revok'd them in the book of his Retractions, and calls them folly. Thou seest, dear *Philothea*, how tender this holy Soul was of affectation in speech. Surely fidelity, plainness, and sincerity are great ornaments to a Christian life: I have said I will take heed to my ways, that I offend not in my tongue: Set, O Lord, a watch before my mouth, and a door which may shut my lips, says *David*. It is an advice of the holy King *St. Lewis*, to contradict no man, unless it were either sin or great prejudice to consent to him; and this is to avoid all quarrels and disputes. But when it is necessary to contradict, or be of an opinion contrary to that

that of another Man, use great mildness and dexterity, without forcing his spirit; for nothing is gain'd by rude contradiction.

3. To speak little, which is so much recommended by our wise Fore-fathers, is not to be understood, that we must speak few words, but few unprofitable words: For in this matter of discourse we regard not so much the quantity, as the quality; and in my opinion we ought to shun both extreams. For to be too reserv'd and severe, refusing to contribute to the familiar discourse us'd in conversation, argues either distrust or disdain; and on the other side, to prate and babble always, and give neither leisure nor opportunity to others to speak in turn, favours of shallowness and levity.

4. St. Lewis held it not good

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to

to whisper in company, (especially at the table) lest it should give occasion to others to suspect, that ill is spoken of them. He that is at table (says he) in good company, and has any thing merry and pleasant to utter, let him speak, that all the company may hear him: If it be a thing of importance, let him not speak of it at all.

C H A P. XXXI.

Of Pastimes, and Recreations: And first, of such as are lawful, and laudable.

1. **I**T is necessary sometimes to refresh our spirit, and our bodies also with some kind of recreation. St. John the Evangelist (as Cassian says) was one day found by a Huntsman with a Partridge on his fist, which he made

made much of for his Recreation: The Huntsman asked him, how he, being a man of so great esteem, could take delight in so poor and trivial a thing: And St. John answer'd; why dost thou not carry thy Bow always bent? The Huntsman reply'd, if it should be always bent, it would lose its force, and become unuseful: Wonder not then (said the Apostle) if I sometimes release the rigour and attention of my spirit, to take a little recreation, that I may afterwards return with more vigour to contemplation. It is doubtless a vice to be so severe, harsh, and rigorous, as neither to allow our selves, nor permit to others any kind of lawful recreation.

2. To take the air, to walk, entertain our selves with merry and friendly discourses, to play on the Lute, and other instruments, to sing, to go a hunting, are:

are recreations so harmless, that to use them well there needs but ordinary discretion, which gives every thing order, place, season, and measure.

3. Those Games, in which the gain serves as a price and recompence for the dexterity or industry of the body or mind, as Tennis, Balloon, Palemale, running at the Ring, Chess, Tables, are of themselves good and lawful; only excess is to be avoided, either in the time employ'd in them, or in the sum that is play'd for; because if too much time be spent in them, they are no more recreation, but business, and neither mind nor body are refresh'd, but on the contrary both are tir'd and stupify'd. Having play'd five or six hours at Chess, the spirit is altogether wearied and toil'd. To play long at Tennis, is not to recreate the body, but to ruine it.

And

And if the sum, which is play'd for be too great, the affections of the Gamesters become inordinate: And besides, it is an unjust thing to hazard so much upon abilities and industries of so little importance, and so unprofitable, as those of play. But above all, *Philothea*, take heed, you set not your affection on any of them; for how lawful soever any recreation be, it is a vice to set the heart and affection on it, to long after it, or to trouble and vex your self with it. I do not say, *Philothea*, that you must take no pleasure in your play, whilst you are at it; for then it would be no Recreation; but I say, you must not set your affection on it, to desire it to amuse your self about it, and to be eager after it.

C H A P. XXXII.

Of prohibited Games.

1. **P**Laying at Dice, Cards, and such like Games, in which the gain depends principally on chance, are not only dangerous recreations, (as Dances are) but simply and naturally evil and reprehensible: Wherefore they are forbidden by all Laws, as well Civil, as Ecclesiastical. But you will say, what great harm is there in them? The gain is not made in these games according to Reason, but according to fortune, which falls often on him, who by ability or industry deserves nothing; reason is then offended in that. But you will say, we have so agreed it. That serves indeed to shew, that he, who wins, does no wrong to the rest, but warrants

rants neither the agreement, nor the gain from being unreasonable: For the gain, which ought to be the reward of industry, becomes the recompence of fortune, which deserves none at all, since it no way depends upon us. Besides, these games bear the name of recreations, and are made to that end; yet are they not so, but rather tiring business: For how is it not business, to keep the spirit bent, and wound up to the height by continual attention, and vex'd with perpetual unquietness, apprehensions, and solicitude? Is there any attention more irksome, and melancholick, than that of Gamesters? and therefore at play we must not speak, nor laugh, nor cough, for fear of giving offence. In fine, there is no pleasure at play, but in winning; and this pleasure is it not unjust, since it cannot be had but by the loss and:

and displeasure of our friend ? certainly this contentment is infamous. For these three reasons are these Games prohibited.

2. The great King *St. Lewis*, hearing, that the Count of *Anjou* his Brother, and Mounſieur *Gantier* at *Nemours*, were at play, arose ſick out of his Bed, and went ſtaggering to their Chamber, and taking the Tables, Dice, and part of the mony, caſt them all out at window into the Sea, and was much mov'd at them. The holy and chaſt *Sara*, repreſenting her innocency to God, us'd this argument ; Thou knoweſt, O Lord, that I never convers'd with Gameſters.

CHAP.

C H A P. XXXIII.

*Of Dancing and other Pastimes,
which are lawful, but
dangerous.*

1. **D**ANCES and Balls in their own nature are things indifferent; but as they are ordinarily us'd they incline much to evil, and are consequently full of danger. They are us'd by night, in darkness and obscurity; and it is very easie to slide obscure and vitious accidents into a subject so capable of evil. They watch long at their pastimes, and afterwards lose the mornings, and by consequence the opportunity of serving God. In a word, it is always folly to change day into night, light into darkness, and good works into wantonness. E-
very

very one strives who shall carry thither most vanity; and vanity is so great a disposition to deprav'd affections, and dangerous and reprehensible loves, that all those mischiefs are easily ingendred in Dances.

2. I say of Dances, *Philothea*, as Physicians say of *Mushromes*; the best of them are nothing worth, yet if you will needs eat *Mushromes*, be sure they be well drest; if on some occasion, which you can not well excuse, you must go to a Ball, see that your Dance be well order'd: But how must it be well ordered? with modesty, gravity, and honest intention.

3. Eat but seldome, and little of *Mushromes* (say the Physicians;) for be they never so well drest'd, the quantity makes them poysonous. Dance but little, and very seldom, *Philothea*, for otherwise thou puttest thy self in danger

ger to become affectionate to it.

4. *Mushrooms*, according to *Pliny*, being spongy and porous, easily draw infection to them, so that being near *Serpents* and *Toads*, they receive *Venom* from them: *Masques*, *Dances*, and other night-meetings, ordinarily attract the vices and sins of the time into one place, as quarrels, envy, scoffing, and wanton loves: And as these exercises open the pores of the body, so they also open the pores of the heart; by means whereof, if any *Serpent* taking the advantage, breath into the ear some wanton word, or lascivious discourse, or if some *Basilisk* glance an unchast look or immodest eye, the heart, thus open'd is easily seiz'd on and poyson'd. O *Philothea*, these impertinent recreations are ordinarily dangerous; they distract the spirit of devotion, weaken the forces, make
charity

charity cold, and stir up in the Soul a thousand evil affections; and therefore they are to be us'd with great discretion.

5. But above all, they say, that after *Mushromes* we must drink Wine: And I say, that after dancing it is necessary to use good and holy meditations, to hinder those dangerous impressions, which the vain pleasure, taken in dancing, may have left in our mind. But what meditations?

1. That, whilst you were at the Masque, many souls were burning in hell-fire for sins committed in dancing, or by occasion of it. 2. Many religious and devout persons were at that very time in the presence of God, singing his praises, and contemplating his beauty: Oh, how much more happily was their time spent than yours! 3. Whilst you were dancing, many Souls departed
ted

ted out of this world in great anguish, many thousand men and women suffer'd great pains in their beds, in hospitals, in the streets, by the Gout, Stone, and burning Fevers: Alas! they had no rest, and will you have no compassion of them? And do not you think, that one day you shall groan, as they did, whilst others shall dance, as you did? 4. Our B. Saviour, our Lady, the Angels, and Saints beheld your dancing: Ah! how did they pity you, seeing your heart busy'd in these trifles, and so attentive to this trash! 5. Alas! whilst you were there, the time is pass'd away, and death is come nearer; see, how he mocks you, and calls you to his dance, in which the groans of your friends shall be the musick, and where you shall make but one step from life to death. This dance is the true
pastime

pastime of mortal men, since by it we pass in a moment from time to eternity of joys or pains. I have set you down these few considerations; God will suggest better to you, if you fear him.

C H A P. XXXIV.

*At what times we may play
and dance.*

TO make Plays and Dances lawful, we must use them for recreation, not for affection; for a short time, not till we are weary'd, and tir'd with them; we must also use them seldom, for otherwise we turn recreation into business. But in what occasions may we use playing and dancing? Just occasions of dancing and moderate playing are more frequent; those of unlawful games more

more rare; and such games also are much more blameable and dangerous. But in one word, dance and play according to the rules, I have prescrib'd you, when to comply with civil company you shall find it fit in wisdom and discretion. For compliance, as a branch of charity, makes indifferent things good, and dangerous tolerable, and even takes away the mischief from those things, that are in some sort evil; and therefore games of hazard, which otherwise would be reprehensible, are not so when we use them in compliance.

2. I was much pleas'd to read in the life of *St. Charles Borromeus*, that he comply'd with the *Sniffers* in some things, wherein otherwise he was very severe; and that *St. Ignatius of Loyola*, being invited to play, refus'd it not: *St. Elizabeth of Hungary* play'd and danc'd

danc'd sometimes, and was present at meetings of recreation without prejudice to her devotion, which was so deeply rooted in her soul, that as the rocks about the Lake of *Rietta* grow greater by the beating of the waves; so her devotion increas'd among the pomps and vanities, to which her condition expos'd her. Great fires are made bigger by the wind; but little ones are soon blown out, if we carry them not cover'd.

CHAP.

C H A P. XXXV.

*That we must be faithful, both in great
and small occasions.*

1. **T**He sacred Spouse in the
Canticles says, that his
Spouse had stolen away his heart
with one of her eyes, and one of
her hairs. Now among all the
exteriour parts of mans body,
none is more noble, be it for the
workmanship; or for the activity,
than the eye, nor none more mean
than the hair. Wherefore the
divine Spouse would have us
know, that he accepts not only
the great works of devout per-
sons, but even the least and mean-
est; and that to serve him accor-
ding to his liking, we must take
great care to serve him well, not
only in great and high things, but
Y also

also in low and abject: we may equally by the one and the other rob him of his heart by love.

2. Prepare your self then, *Philothea*, to suffer many great afflictions, yea Martyrdom it self for Gods sake: resolve to give him all, that you esteem most precious, when it shall please him to take it, Father, Mother, Husband, Wife, Brother, Sister, Children, yea even your own eyes, and your life; for to all this you ought to prepare your heart. But as long as his divine Providence sends you not afflictions so sensible and heavy, and requires not your eyes, at least give him your hair; I mean, suffer meekly small injuries, such little inconveniences, and inconsiderable losses, as daily happen: For by the means of such little occasions, manag'd with Love and Charity, you shall gain his heart intirely, and

and make it your own. These little daily Charities, this Head-ach, this Tooth-ach, this Rheum, this humour of a Husband or Wife, this breaking of a Glass, this contempt, or that scorn, this loss of a pair of Gloves, of a Ring, a Handkerchief, any little inconvenience in-going late to bed, and rising early to pray, to communicate, the little shamefastness we have in doing some acts of devotion in publick, briefly, all these little sufferings accepted and imbrac'd for the love of God, infinitely please his divine goodness; who for one glass of water has promis'd a Sea of felicity to his Servants. And because these occasions offer themselves every moment, the well managing of them will be a great means to heap up spiritual Treasures.

3. When I read in the Life of St. Katharine of Siena so many
 Y 2 raptures,

raptures, and elevations of spirit, so many wise Sayings, and even Sermons made by her, I doubted not, but that with this fair eye of contemplation she had stolen away the heart of her heavenly Spouse: But I was no less pleas'd to find her in her Fathers Kitchen turning the Spit, mending the Fire, dressing the Meat, kneading the Bread, and doing the meanest Offices of the House, with a courage, full of Love and Charity towards God: And I esteem no less the little and humble Meditations, she made amongst these mean employments; than the extasies and raptures, she so often had, which peradventure were given her only in recompence of this Humility and Abjection. And her Meditations were such: When she prepar'd Meat for her Father, she imagin'd that she prepared it for our Saviour, like
St.

St. *Martha*, and that her Mother was in place of our B. Lady, and her Brothers instead of the Apostles; in this sort exciting her self to serve in spirit all the Court of Heaven, and employing her self with great delight in such low service, because she knew it was Gods Will. I have brought this example, *Philothea*, that you may know of what importance it is rightly to direct all your actions, be they never so mean, to the service of his divine Majesty.

4. Wherefore I earnestly counsel you to imitate this couragious Woman, whom the great King *Solomon* so highly commends: She set her hand (as he says) to high, generous, and important things; and yet disdain'd not to handle the Distaff and Spindle. Put your hands to great things, exercising your self in Prayer

and Meditation, in frequenting the Sacraments, endeavouring to beget the love of God in Souls, to infuse good inspirations into hearts, and in a word, to do great and excellent good works, according to your calling: But withal forget not your Distaff and Spindle, that is, practise these low and humble virtues, which like Flowers grow at the foot of the Cross; as, serving the poor, visiting the sick, care of your family, with the works depending thereupon, and use herein all profitable diligence, which will keep you from idleness: And among all these things, mingle such considerations, as I have related above of St. Katharine.

5. Great occasions of serving God, present themselves but seldom, but little ones are ordinary: *Now he that shall be faithful in small matters, (sayes our Saviour)*
shall

shall be set over great things. Do all things then in the name of God, and they will be well done: Whether you eat, drink, sleep, recreate your self, or turn the Spit, so you know how to manage your business well, you will profit much in the sight of God, doing all these things in true conformity to his Will.

CH A P. XXXVI.

That we must keep our mind just and reasonable.

WE are not Men but by our reason; and yet it is a rare thing to find Men, who are truly reasonable, because self-love ordinarily puts us out of the way of reason, leading us insensibly to a thousand kinds of small, yet dangerous injustices and partialities.

alities, which, like the little Foxes in the Canticles, destroy the Vines; for, because they are little, we regard them not, and because they are many, they cease not to annoy us very much.

2. These things, of which I am now about to speak, are they not partial and unreasonable? We accuse our Neighbours in small matters, and excuse our selves in great; we would sell very dear, and buy very cheap; we desire that Justice should be executed in another Mans House, but Mercy and connivence in our own; our words must be well taken, but we are captious and touchy at those of others; we would have our Neighbour leave us his goods, taking our mony, but is it not more reasonable, that he should keep his goods, and leave us our mony? we take it ill, that he will not accommodate us, has he not more reason to be troubled at

ns for desiring to incommode him?

3. If we affect one exercise, we despise all others and quarrel with every thing, that pleases not our own fancy. If there be any of our inferiours, which have no good behaviour, or that we have once taken a dislike against him, do he what he will, we take it in ill part, and never cease to vex and perplex him. On the contrary, if any Man please us by a better behaviour, he can do nothing, but we will excuse it. There are virtuous Children, whom their Parents can scarce abide to look upon, because of some bodily imperfection, and many vicious, that are their favourites for some corporal handsomness: In all things we prefer the Rich before the Poor, altho they be neither of better condition, nor so virtuous;

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may,

may, we prefer them, that are best clad. We desire to have our own dues exactly, but that others should be gentle in demanding theirs: We keep our own rank very precisely, but would have others humble and complying: We complain easily of our Neighbour, but none must complain of us: What we do for others, always seems to us very much, but what others do for us, seems nothing. In a word, we are like the Partridges in *Paphlagonia*, which have two hearts; for we have one heart mild, favourable, and courteous towards our selves, and another heart hard, severe, and rigorous towards our Neighbour. We have two Ballances, one to weigh our own commodities with all advantage possible, the other to weigh those of our Neighbours with as much disadvantage, as we can. The Scripture

ture says, *Deceitful lips have spoken in heart, and heart*; that is to say, they have two hearts: And to have two Weights, the one heavy, wherewith to receive in, and the other light, wherewith to deliver out, is abominable in the sight of God.

4. *Philothea*, be equal and just in your actions: Set your self always in your Neighbours place, and put him in yours, and so shall you judge aright. Make your self the Seller in Buying, and the Buyer in Selling, and you shall be sure to sell and Buy justly. All these Injustices are small, because they oblige not to Restitution, in as much as we exceed not the limits of rigour, in what is for our advantage; but they cease not to oblige us to mend them, for they are great defects in reason and charity; and when all is done, they are but meer phannies of gain.

For

For a Man loses nothing by living Generously, Nobly, and Freely, with a Royal, Equal, and Liberal Heart. Forget not then, *Philothea*, often to examine, if your Heart be such towards your Neighbour, as you would have his towards you, if you were in his place; for this is the point of true reason. *Trajan*, being blam'd by his friends for making the Imperial Majesty too accessible, said, *And ought not I to be such an Emperour towards private Men, as I would desire an Emperour to be towards me, if I were a private Man?*

they ought not to be so much as we exceed not the limits of reason, in what is for our advantage; but they cease not to mend them, for they are great defects in reason and charity; and when all is done, they are but meer phantasies of gain.

C H A P. XXXVII.

Of Desires.

EVery one knows, that we ought to refrain from desiring vicious things; for the desire of evil makes us evil. But I say yet more, *Philothea*, desire not those things which are dangerous to the Soul, as Dancing, Gaming, and other such Pastimes, nor Honours and Offices, nor Visions, and Extasies; for there is much danger of vanity and deceit in all such things. Desire not things, which are far off, that is, such, as cannot happen in a long time, as many do, who thereby weary and distract their Hearts unprofitably, and put themselves in danger of great disquiet. If a young Man desire earnestly to be provi-

provided of some Office, before the time come, to what purpose I pray serves this? If a Marry'd Woman desire to be a Nun, to what purpose? If I desire to buy my Neighbours goods, before he desire to sell them, lose I not my labour in this desire? If being sick, I desire to Preach, or to say Mass, to visit others, that are sick, and to perform the exercises of those, who are in health, are not these vain desires, since it is not then in my power to effect them? And in the mean time these unprofitable desires fill up the place of others, which I should have, of being patient, resign'd, well mortified, very obedient, meek, and mild in adversities, which is, what God would have me practice at that time. But we commonly long like Women with Child, who desire Cherries in Autumn and Grapes in the Spring.

2. I can no way approve, that persons, engag'd in any employment and vocation, should desire any other kind of life, than that which agrees with their duty, or busie themselves in exercises incompatible with their present condition ; for it consumes the heart, and makes it unable for its necessary duties. If I desire the solitude of a *Carthusian*, I lose my time : For this desire supplies the place of that, which I ought to have to imploy my self well in my present office. No, neither would I that one should desire better wit, or better judgment : For these desires are but vain, and fill the place of that, which every one ought to have of managing his own, such as it is. Nor would I, that one should desire those means to serve God, which he has not, but that he faithfully employ those, which he has. Now this
is

is to be understood of desires, which distract the heart; for simple wishes, if they be not too frequent, do no harm at all.

3. Desire not Crosses, but in proportion to the patience, where-with thou hast supported those, which have been already sent thee. For it is an abuse to desire Martyrdom, and not to have the courage to bear an injury. The enemy often provokes us to ardent desires of things absent, and such, as we shall never obtain, thereby to divert us from present objects, wherein (how mean soever) we might much profit our selves. We fight with the Monsters of *Africa* in imagination, and in the mean time for want of attention, we suffer our selves in effect to be slain by the little Serpents, that lie in the way. Desire not Temptations: For that were rashness. But employ your heart to expect them

them couragiously, and to defend your self from them, when they shall come.

4. Variety of Meats (especially if the quantity be great) always overcharges the stomach, and if it be weak, destroys it: Overcharge not your Soul with a multitude of thoughts; neither Worldly, for those will ruin you nor yet Spiritual, for those will perplex you. When the Soul is purg'd, and finds her self free from ill humours, she has an earnest Appetite to Spiritual things, and as if she were famish'd, sets her desire on a thousand sorts of exercises, of Piety, of Mortification, of Penance, of Humility, of Charity, and of Prayer. *Philothea*, it is a good sign to have so good an Appetite: But consider whether you can well digest all, that you desire to eat. Chuse then by advice of your Ghostly Father

Father amongst so many desires, those which may be practic'd, and put them presently in Execution, and make your uttermost profit of them; that done, God will send you others, which you shall also practice in their seasons, and so not lose your time in unprofitable desires. I say not, that we should lose any good desire, but that we should produce them in order; so that those, which cannot presently be effected, may be lock'd up in some corner of our Heart, till their time come, and in the interim we may practice those, which are already ripe and in season. This I speak not only for Spiritual persons, but also for secular: For without this we cannot live, but in great solicitude and uneasiness.

C H A P.

CHAP. XXXVIII.

*Advertisements for Married
persons.*

1. **M**Arriage is a great Sacra-
ment, I say, in Jesus
Christ and in his Church: It is
honourable to all, in all, and through
all; that is, in all its parts: To
all, because even Virgins them-
selves ought to reverence it with
Humility; in all, because it is e-
qually holy in Rich and in Poor;
through all, because its beginning,
end, profits, the form, and mat-
ter, all are holy. It is the Nur-
sery of Christianity, which peo-
ples the Earth with faithful Souls,
to accomplish the number of the
Elect in Heaven: So that the con-
servation of Marriage is most im-
portant to the Common-wealth,

as

as being the Spring and Fountain of all its Rivers.

2. Would to God that his most dear Son were invited to all Marriages, as he was to the Marriage in *Cana*; then the wine of blessing and consolation would never want there: for the reason, why there is but a little of that wine at first only, and none afterwards, is, because instead of our Saviour we invite *Adonis*, and *Venus* instead of our Lady. He that would have his Lambs fair and spotted, as *Jacobs* were, must like him set party-colour'd rods before the Sheep when they meet to engender: And he that would enjoy a happy success of his Marriage, should always lay before him the worth and Sanctity of this Sacrament. But alas! instead of that we have a thousand disorders in pastimes, feasting, and immodest discourse: It is no
marvel

marvel then, if the success of the
 Marriage be answerable. Above
 all, I exhort Marry'd persons to
 that mutual love, which the
 Holy Ghost Commands to such
 in the Scripture. O you, that
 are Marry'd, it is nothing to say,
 love one another with a natural
 love, for Turtles do that; nor
 with a human love, for the Hea-
 thens have practis'd that kind
 of love: But I say with the great
 Apostle, *You that are Married, love
 your Wives, as Jesus Christ lov'd
 his Church: And you Wives, love
 your Husbands, as the Church loves
 her Saviour.* It was God, that
 brought Eve to our first Father
Adam, and gave him her for his
 Wife; it is also God, who with
 his invisible hand has ty'd the
 knot of the holy bond of your
 Marriage, and has given you to
 one another: Why do you not
 cherish one another with a love
 intirely

intirely holy, sacred, and Divine?

3. The first effect of this love is the inseparable union of your Hearts. Two pieces of Firglew'd together, if the glew be good, cleave so fast one to the other, that you may sooner break the pieces in any other place, than where they were joyn'd. But God joyns the Husband to the Wife with his own blood, for which cause this union is so strong, that the Soul should rather separate it self from the body of the one and the other, than the Husband from the Wife. Now this union is not chiefly meant of the body, but of the heart, the affections, and love.

4. The second effect of this love, ought to be the inviolable fidelity of the one to the other. Seals were anciently graven upon Rings, which were worn on the fingers,

fingers, as the holy Scripture it self testifies. See then the secret of the ceremony made in Marriages. The Church by the hand of the Priest consecrates a Ring, and giving it first to the Man, testifies, that she seals his heart by this Sacrament, to the end that neither the name nor the love of any other Woman may enter in there, so long as she lives, who has been given to him: Afterward the Husband puts the Ring into his Wives hand, that she likewise may understand, that her heart ought not to harbour affection to any other Man, so long as he shall live upon Earth, to whom our Saviour there gives her.

5. The third fruit of Marriage is the lawful Generation, and Education of Children. It is great honour to you, that are Marry'd, that God, resolving to multiply Souls,

Souls, which may bless and praise him for ever, makes you co-operate in so worthy a work by the production of Bodies, into which he infuses Souls like drops from Heaven.

6. Conserve then, you Husbands, a tender, constant, and hearty love towards your Wives; for the Woman was taken from that side of Man, which was nearest to his heart, to the end she should be lov'd by him heartily and tenderly. The weaknesses and infirmities of your Wives, Corporal or Spiritual, ought not to provoke you to any neglect, but rather to a sweet and affectionate compassion; since God has created them such, to the end that depending upon you, you should thereby receive more Honour and respect, and that you should have them in such sort for your companions, that nevertheless you should

should be their heads and superiours.

7. And you, O Wives, love the Husbands, whom God has given you tenderly, and heartily; but with a love full of respect, and reverence; for therefore did God Create them of a Sex more vigorous and predominant; therefore did he ordain, that the Woman should be depending upon the Man, bone of his bone, and flesh of his flesh; and that she should be made of a Rib of his, and taken from under his Arm, to shew that she should be under the Hand and guiding of her Husband. And all holy Scripture strictly recommends to you this subjection; which notwithstanding the same Scripture renders easie, not only commanding you to apply your selves to it with love, but ordaining also your Husbands to exercise it over you with great

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Charity

Charity, Tenderneſs, and Gentle-
neſs : *Husbands* (ſays S. Peter)
behave your ſelves diſcreetly towards
your Wives, as weaker veſſels, bear-
ing them honour and reſpect.

8. But while I exhort you more
and more to encrease this mutual
love, which you owe one to ano-
ther, beware you change it not
into jealousie. For it often hap-
pens, that as Worms breed in the
ripeſt and moſt beautiful Apples,
ſo jealousie grows in the moſt ar-
dent and vigorous love of Mar-
ry'd people, of which it ſpoils
and corrupts the ſubſtance, breed-
ing by little and little ſtrifes, diſ-
ſentions, and divorces. Surely
jealousie never comes where love
is mutually founded on true vir-
tue; and therefore it is an infal-
lible mark of a love, ſomewhat
groſs and ſenſual, and which has
happned into a place, where it has
met with a weak and inconstant
vertue,

vertue, subject to distrust. It is then a kind of boasting of friendship to desire to exalt it by jealousie: For jealousie may well be a sign of greateness, and grossness of love, but never of the goodness, purity, and perfection of it; since perfection of love presupposes an assurance of the vertue, of what we love, and jealousie presupposes the uncertainty of it.

9. If you desire, O Husbands, that your Wives should be faithful to you, give them a lesson by your own example. *With what face* (says St. Gregory Nazianzen) *can you exact chastity of your Wives, when you your selves live unchastly? How can you require of them that, which you give them not? Will you have them chaste? Behave your selves chastly; and (as St. Paul says) let every Man know how to possess his own vessel in holiness. For if*

on the contrary you your selves teach them loose behaviour, no marvel if you receive dishonour in their perdition. But you, O Women, whose honour is inseparably joyn'd with your honesty and chastity, be jealous of this your glory, and suffer no kind of wantonness to blemish the whiteness of your reputation. Fear all kind of assaults, be they never so little; suffer not any wantonness near you: Whosoever shall praise your beauty and behaviour, hold him suspected; for he, that commends the Ware, which he cannot buy, is ordinarily tempted to steal it. But if to your praise any one shall add the dispraise of your Husband, he offers you hainous injury: For it is evident, that he not only seeks your ruin, but accounts you already half lost, since the bargain is half made with the second Merchant, when one is disgusted with the first.

10. Ladies

10. Ladies as well heretofore, as now, wore many Pearls in their Ears, taking pleasure (says *Pliny*) to hear the ratling which they make in touching one another. But I, who know, that *Isaac*, that great Servant of God, sent precious Ear-rings, as the first pledge of his love, to Chast *Rebecca*, judge, that this mystical ornament signifies, that the first part, which a Husband should take possession of in his Wife, and which his Wife should loyally keep for him, is her Ears; to the end that no other language or noise should enter therein, but only the sweet and pleasant ratling of chaste and modest words, which are the Orient Pearls of the Holy Gospel: For we must always remember, that our Souls are poyson'd by the Ear, as the Body by the mouth.

11. Love and loyalty joyn'd

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together

together beget always familiarity and confidence: And therefore the Saints of God have always used many reciprocal Embraces in their Marriage; Embraces truly amorous, yet chaste; tender, yet innocent. So *Isaac* and *Rebecca*, the most chaste Marry'd couple of ancient times, were seen thro a Window to embrace one another; insomuch as altho there was no immodesty, *Abimelech* judg'd thereby that they could not be other than Man and Wife. The great *St. Lewis*, equally rigorous to his own flesh and tender in love to his Wife, was almost blam'd for too much kindness; tho indeed he rather deserv'd praise, in being able to subdue his Warlike and Couragious Spirit to these small duties, requisite to the conservation of Conjugal love: For altho these little demonstrations of pure and free affection

affection bind not the hearts, yet they bring them near together, and serve for an agreeable disposition to mutual conversation.

12. *St. Monica*, being with Child of great *St. Augustin*; often Dedicated him to Christian Religion, and to the service of Gods glory, as he himself witnesses, saying, that *he had already tasted the Salt of God in his Mothers Womb*. This is a great example for Christian Women to offer up to his Divine Majesty the fruits of their Womb, even before they come into the World: For God, who accepts the Offerings of an humble and willing heart, commonly seconds the good affections of Mothers at that time; witness *Samuel*, *St. Thomas of Aquin*, *St. Andrew of Fiesola*, and divers others. The Mother of *St. Bernard*, (a Mother worthy of such a Son) as

soon as her Children were born, took them in her Arms and offer'd them up to Jesus Christ ; and from thenceforth lov'd them with respect , as things consecrated and intrusted to her by God : Which succeeded so happily to her : That in the end they all seven became most Holy. But Children, being once come into the World, and beginning to have the use of reason, their Parents ought to have an especial care to imprint the fear of God in their hearts. The good Queen *Blanch* perform'd this fervently towards her Son King *Lewis* ; for she often said to him, *I had much rather see thee die before mine Eyes, than see thee commit one only Mortal sin.* Which remain'd so engraven in the Soul of this Holy Child, that (as he himself said) not one day of his life past, wherein he did not remember it, endeavouring,

vouring, as much as he was able, to practise this Divine Doctrine. Races and Generations in our Language are called Houses; and the *Hebrews* call Generations of Children, the building up of a House: For in that sense it is said, that God built Houses for the Midwives of *Egypt*. Now this is to shew, that to make a good House, is not to fill it with store of Worldly Treasures, but to bring up Children in the fear of God and exercise of vertues, wherein no pains nor Travail is to be spar'd; for Children are the Crown of the Parents. So St. *Monica* with fervour and constancy fought against the evil inclinations of her Son St. *Augustin*; that having follow'd him by Sea and Land, she made him more happily the Child of her Tears by the Conversion of his Soul, than he had been of her

blood by the Generation of his Body.

13. *St. Paul* leaves to Women the care of their Household, as their Portion: For which cause many hold this true opinion, That their Devotion is more profitable to the Family, than that of the Husbands, who, being not so frequently Resident amongst the Servants, cannot by consequence so easily frame them to vertue: And therefore *Solomon* in his Proverbs, makes the happiness of the whole Household to depend on the care and industry of that Courageous Woman whom he describes.

14. It is Written in *Genesis*, that *Isaac* seeing his Wife *Rebecca* barren, prayed to God for her; or according to the Hebrew, pray'd our Lord over against her, because she one pray'd on one side of the Oratory, and the other

ther on the other : So the Prayer of her Husband made in this manner was heard. The greatest and most fruitful union between Man and Wife, is that, which is made in Holy Devotion, to which they should draw on one another by Emulation. There are fruits (as the Quince) which because of their sharpness are not pleasing, except they be preserv'd with Sugar ; others because of their tenderness cannot be long kept, unless they likewise be preserv'd, as Cherries and Apricocks : So Women should wish, that their Husbands were preserv'd with the Sugar of Devotion, for a Man without Devotion is a Creature most severe, harsh, and rugged : And Husbands ought also to wish, that their Wives were Devout, because without Devotion a Woman is very frail, and subject to fade and fall in Vertue.

St.

St. Paul says, that the unbelieving Man is Sanctify'd by the believing Woman, and the unbelieving Woman by the believing Man: Because in this strait bond of Marriage, the one may easily draw the other to Vertue: But what a blessing is it, when the faithful Man and Wife do sanctifie one another in the true fear of God?

15. To conclude, The mutual supporting of one another ought to be so great, that they should never be both at once angry, that there should be no strife nor dis-sention between them. Bees cannot rest in a place, where Ecchoes or redoublings of voices are heard; nor can the Holy Ghost certainly remain in a House, where are strifes, debates, contentions, and unquietness. St. Gregory Nazianzen witnesses, that in his time Married persons made a feast on the Anniversary day of their

their Marriage: Truly, I could wish that this custom were introduc'd, so that it were not with preparations of Worldly and sensual recreations; but that the Husband and Wife, Confessing and Communicating that day, should recommend to God with more than ordinary fervour the progress of their Marriage, renewing their good purposes to sanctifie it more and more by mutual Love and Loyalty, recovering strength in our Saviour to support the burthen of their Vocation.

CHAP.

C H A P. XXXIX.

Of the honesty and chastity of the Marriage Bed.

1. **T**He Marriage Bed ought to be immaculate, as the Apostle says, that is to say, exempt from immodesty and profane uncleanness: So was Marriage first instituted in the Earthly Paradise, where until that time there had never been any disorder of concupiscence or unclean things. There is some resemblance between the pleasures of lust and those of eating; for both of them have relation to the flesh, tho the first for their brutal violence are call'd simply carnal. I will then explicate that, which I cannot say of the one, by that, which I may say of the other.

2. Eating

2. Eating is ordain'd to nourish us: As then Eating meerly to nourish is absolutely good, holy, and commanded; so that which is requisite in Marriage for the Generation of Children, and Multiplication of People is good, and most Holy, for it is the principal end of Marriage.

3. To Eat, not for nourishment of life, but to preserve that conversation and compliance which we owe one to another, is a thing very just and honest: So the mutual and lawful satisfaction of the parties joyn'd in Holy Marriage is call'd by St. Paul a debt, and so great a debt, that he permits neither party to exempt themselves from it, without the free and voluntary consent of the other, no, not for the exercises of Devotion: (which made me say what I said concerning this in the Chapter of holy Communion)

nion) how much less then may either party exempt themselves from this debt for capricious pretences of Vertue, for anger, or disdain?

4. As they, that Eat for the duty of mutual Conversation, ought to eat freely, and not, as it were, by force, and to endeavour to shew an Appetite to their Meat: So the Marriage debt should always be pay'd faithfully freely, and as it were in hope of procreation, altho for some respect, there may be no ground of such hope.

5. To Eat, not for the two former reasons, but meerly to content the Appetite, is tolerable, but not commendable; for the meer pleasure of the sensual Appetite cannot be a sufficient object to make an action commendable; it is well if it be tolerable. To Eat not only with a simple Appetite; but

but also with excess and disorderly, is more or less blameable, according as the Excess is great or little.

6. Now the excess in eating consists not in the quantity only, but also in the manner of eating. It is strange (*dear Philothea*) that Honey, so wholesome, and so proper a food to *Bees*, should nevertheless be so hurtful to them, that sometimes it makes them sick, as when in the Spring they Eat too much of it, for then it gives them the Flux; and sometimes kills them without remedy, as when they are behonied with it about their Head and Wings. Certainly, Nuptial Commerce, which is so holy, just, commendable, and profitable to the Common-wealth, is notwithstanding in some cases dangerous; for sometimes it infects the Soul with venial sin, as in case of meer and
simple

simple excess, and sometimes it kills the Soul by mortal sin; as when the order, appointed for procreation of Children, is violated and perverted; in which case, as one swerves more or less from the order, so are the sins more or less heinous, but always mortal. For procreation of Children being the principal end of Marriage, one may never lawfully depart from the order, which that end requires, tho' for some accident it cannot at that time be effected; as when barrenness, or former being with Child do hinder the Generation: For in these occurrences Corporal Commerce does not cease to be Holy and just, so that the Rules of Generation be kept, no accident whatsoever being able to prejudice the Law which the principal end of Marriage has impos'd. The infamous and execrable act committed

ted by *Onan* in his Marriage, was detestable before God, as the holy Text of the 38th Chapter of *Genesis* testifies. And altho certain Hereticks of our days, a hundred times more blameable than the Ancient *Cynicks*, (of whom *St. Hierome* speaks upon the Epistle to the *Ephesians*) affirm, that it was the perverse intention of that wicked Man, which displeas'd God: Yet the Scripture says otherwise, and assures us in particular, that the thing it self, which he did, was abominable in the sight of God.

7. It is a true mark of a sordid, abject, and infamous Spirit, to think of Meat and feeding, before the time of eating; much more when afterwards one Meditates on the pleasure, he took in eating, entertaining himself therein by words and thoughts, and wallowing his mind in the remembrance of

of the sensual delight, he receiv'd
in swallowing those morsels; as
they do, who before Dinner have
their mind on the Spit, and af-
terward in their Dishes; Men
worthy to be the Skullions of a
Kitchen, *who make a God of their
Belly*, as *St. Paul* says. Persons
of Honour never think of the
Table, but in sitting down, and
after Dinner wash their Hands
and Mouth, to lose both Taste and
Smell, of what they have Eaten.
The *Elephant* is but a great Beast;
yet the most worthy of all the rest,
and of the greatest sense. I will
tell you an argument of his good-
ness: He never changes his Fe-
male, and loves her tenderly,
which he hath chosen, with whom
notwithstanding he couples not,
but from three years to three
years, and that only for five days,
and so secretly, that he is never
seen in the Act; but the sixth
day

day he shews himself again, and then the first thing, he does, is to go directly to some River, where he washes all his Body intirely, not willing to return to his Companions, till he be purify'd. Are not these good and seemly qualities in such a Beast? by which he invites Married persons not to retain their affections ingag'd in those sensual and carnal pleasures, which according to their vocation they have exercis'd; but when they are past, to wash their heart and affection from them, and purge themselves, as soon as they may, that afterward with all freedom of mind they may practise other actions more pure and elevated. In this advice consists the perfect practice of that excellent Doctrine of St. Paul to the *Corinthians*: *The time is short (saith he) it remains, that they, who have Wives, be, as if they had*
elds — — — — — *them*

them not. For according to St. Gregory, he has a Wife as having none, who in taking Corporal pleasure with her is not for that diverted from Spiritual exercises. Now what is said of the Husband, is understood mutually of the Wife: *Let those, that use the World* (says the same Apostle) *be, as tho they us'd it not.* Let every one then use this World according to his calling, but in such sort, that engaging not his affection therein, he may be as free and ready to serve God, as if he us'd it not at all. It is the great misfortune of Man (says St. *Augustin*) to desire to enjoy those things, which he should only use, and only to use those things, which he should enjoy: We ought to enjoy Spiritual things, and only use Corporal things; of which when the use is turn'd into enjoying, our reason-
able

able Soul is also Converted into a brutish and bestial Soul. I think, I have said, all I would say, and made my self understood without saying that which I would not say.

C H A P. XL.

Instruction for Widows.

Saint Paul instructs all Prelates in the person of his Timothy, saying, *Honour these Widows, which are Widows indeed.* To be a Widow indeed these things are requir'd.

1. That she be not only a Widow in Body, but in heart also; that is, that she be resolv'd with an inviolable resolution to keep her self in the Estate of Chast Widowhood. For those, who are Widows only until another opportunity

opportunity of Marriage present it self, are not separated from Men, but only in respect of Bodily pleasure: For they are already joyn'd to them according to the desire of their Heart. But if the true Widow, to confirm her self in the state of Widow-hood, shall offer to God her Body and her Chastity by Vow, she shall add a great Ornament to her Widow-hood, and make her resolution secure. For seeing that after her Vow it is not in her power to leave her Chastity without forsaking Heaven, she will be so jealous of her design, that she will not suffer so much as the least thought of Marriage to stay in her Heart one only moment: So that this Sacred Vow will put a strong separation between her Soul, and all manner of projects contrary to her resolution. *St. Augustin* counsels this

this Vow very earnestly to a Christian Widow : And the Ancient and Learned *Origen* goes much farther ; for he exhorts Married Women to vow and dedicate themselves to a Chast Widowhood in case their Husbands die before them ; to the end that among the sensual pleasures, which they may have in their Marriage, they may also enjoy the merit of Chast Widowhood by means of this anticipated promise. The Vow makes the works done in performance of it more acceptable to God, increases courage to put them in execution, and gives to God not only the good works, which are the fruits of our good Will, but dedicates likewise to him the Will it self, as the Tree of all our actions. By simple Chastity we lend our Body to God, retaining notwithstanding a liberty to subject it, when we will,

will, to sensual pleasure : But by the Vow of Chastity we make him an absolute and irrevocable gift of our Body , without reserving to our selves any power of revocation ; thereby happily rendring our selves Slaves to him, whose Bondage is better, than all command. As I now infinitely approve the advice of those two great persons , so could I wish, that those Souls, which are so happy as to follow it, would do it prudently, holily, and firmly, having well examin'd their strength, invok'd Heavenly inspiration, and taken the counsel of some wise and devout director, for so all will be done profitably.

2. It is moreover necessary, that this renouncing of second Marriage be made to no other end, than for the more pure and intire dedication of the affections to God, and joyning the heart
firmly

firmly to that of his Divine Majesty : For if the desire to leave her Children Rich, or any other Worldly respect retain the Widow in her Widow-hood, she may perhaps be Commended for it, but not before God ; since in his sight nothing can truly merit praise, but what is done for the love of him. It is further necessary, that a Widow, to be truly a Widow, be separated and voluntarily depriv'd of all profane pleasures : *For the Widow that liveth deliciously (says St. Paul) is dead, while she liveth.* She, that would be a Widow, and yet delights to be woo'd, and courted, to be at Balls, and Feasting, to be perfum'd, neatly drest, and trimm'd, is a Widow alive in Body, but dead in Soul. / What imports it whether the sign of the House of *Adonis*, or prophane love, be made with white Feathers

in fashion of a Plume, or with black Cypres spread like a Net round about the face? Yea, often the black is put with advantage of vanity over the white to serve for a foil: For the Widow having made trial of that fashion, wherewith Women can most please Men, casts the more dangerous baits into their fancies. The Widow then, which lives in these fond delights, is dead being alive, and speaking properly, is nothing but an Idol of Widowhood.

3. *The time of pruning is come, the voice of the Turtle hath been heard in our land,* says the Canticle. All, that will live Devoutly, must prune and shave away all Worldly superfluities: But this is principally necessary to a true Widow, who, like a Chast Turtle, comes fresh from bewailing and lamenting the loss of her Husband. When *Noemi* return'd
from

from *Moab* to *Bethlehem*, the Women of the Town, who had known her when she was first Marry'd, said one to another, is not this *Noemi*? but she answer'd, call me not *Noemi*, I pray you, (for *Noemi* signifies comely and well favour'd,) but call me *Mara*, for our Lord has fill'd my Soul with bitterness; which she said, because her Husband was dead. Even so the Devout Widow will never be call'd or esteem'd either fair or comely, contenting herself to be such, as God will have her to be, that is to say, humble, and lowly in his eyes.

5. Lamps with sweet Oyl cast a fragrant smell, when they are put out: So Widows, whose love has been pure in their Marriage, send forth a sweet perfume of Vertue and Chastity, when their light (that is their Husbands) is extinguish'd by death.

To love the Husband being alive, is an ordinary thing amongst Women: But to love him so well, as after his death to hear of no other, is a love, which appertains only to true Widows. To hope in God, whilst the Husband serves for a support, is not so rare; but to hope in God, when one is destitute of this support, is very commendable. Wherefore it is easie to know in Widow-hood the perfection of Vertue, which a Woman had in Marriage.

5. The Widow, that has Children, which have need of her care and conduct, principally in matters concerning their Souls and settling their course of life, neither can, nor ought in any wise to abandon them; for the Apostle *St. Paul* says clearly, that they are oblig'd to take that care of their Children, which their Parents had before of them, and that

that if any have not care of those which belong to them, and principally of their own Family, they are worse than Infidels. But if Children be in a state to need no more her guiding, then should she gather together all her affections and thoughts, to employ them purely and intirely to advance her in the love of God.

6. If some absolute necessity oblige not the Conscience of the true Widow to outward troubles, as Suits in Law, I Counsel her to avoid them altogether, and to use that order in managing her affairs, which is most quiet and peaceable, altho it seem not so profitable. For the fruits of troubles must be very great, to countervail the blessing of a Holy tranquility; besides, wrangling pleas and process distract the heart, and often open a Gate to the Enemies of Chastity, while

to please them, whose favour they seek, they are forc't to use such behaviour as is neither suitable to Devotion, nor pleasing to God.

7. Let Prayer be the Widows continual exercise: For seeing she ought now to have no other love but to God, she must have almost no discourse but for God. And as the Iron, which by the presence of the Diamond is hindred from following the Loadstone, leaps after it, so soon as the Diamond is remov'd: So the heart of the Chast Widow, which could not well give it self intirely to God, nor follow the invitation of his Divine Love, during the life of her Husband, ought immediately after his death to run with fervour to the sweet odour of those Heavenly Perfumes, saying in imitation of the sacred Spouse, O Lord, now that I am all mine own, receive me for all thine;

Draw

*Draw me after thee, and I will run
to the perfume of thy Oyntments.*

8. The Vertues proper to a Holy Widow are perfect Modesty, renouncing of all Honors and precedency in Meetings, Titles, and all sorts of vanities, serving the Poor and the Sick, Comforting the Afflicted, instructing young Maids in Devotion, and making themselves a perfect pattern of all Vertues to young Women. Cleanliness and plainness must be the two ornaments of their apparel; humility and charity the two ornaments of their actions; sincerity and mildness the two ornaments of their Eyes; and Christ Jesus Crucify'd the only love of their hearts. In sum, the true Widow is in the Church a little Violet of March, which sends forth an incomparable sweetness by the fragrancy of her Devotion, and keeps herself always hidden under the

broad leaves of her Humility, and by her modest colours testifies her Mortification: She grows in green and uncultivated places, and desires not to be importun'd with the conversation of Worldly persons, the better to preserve the freshness of her Heart against all the Hearts, which the desire of Riches, of Honor, or of fond loves might bring thither. *She shall be blessed* (says the Holy Apostle) *if she persevere in this sort.*

9. I could say many other things upon this subject, but I shall have said all in advising the Widow, who is tender of the Honor of her condition, to read attentively the excellent Epistles which the great St. *Hierom* wrote to *Furia*, *Salvia*, and all those other Ladies, which were so happy, as to be the Ghostly Children of so great a Father: For
nothing

nothing can be added to that which he says, but only this admonition; That a true Widow ought never to blame nor censure those, who pass to the second, yea to the third, and fourth Marriages; for in some cases God so disposes of them for his greater glory: And that this Doctrine of our Predecessors be ever before her eyes; that neither Widow-hood nor Virginity have any other place in Heaven, than what is assign'd them by humility.

C H A P. X L I.

A Word to Virgins.

O Virgins, if you pretend to Temporal Marriage, keep your first love inviolably for your first Husband. In my judgment, it is great deceit to present, instead
of.

of an intire and sincere heart, a heart overworn, rackt, and tir'd out with love. But if your better fortunes call you to a pure and chaste Spiritual Marriage, and that you desire to Dedicate for ever your Virginity to God, keep your loves the most tenderly you can for this Heavenly Spouse, who being purity it self, loves nothing so much as purity, and to whom are due the first fruits of all things, but principally of our love. *St. Jeroms* Epistles will furnish you with all advices necessary for you. And since your condition obliges you to obedience, chuse you a guide, under whose direction you may with more Holiness Dedicate your Heart and Body to his Divine Majesty.

THE
FOURTH PART
OF THE
INTRODUCTION,

Containing
Necessary instructions against the
most ordinary Temptations.

CHAP. I.

*That we must not regard the discourse
of the Children of the World.*

I. **A**S soon as the Children of
this World shall per-
ceive you desire to em-
brace a Spiritual Life, they will
discharge against you a thousand
Arrows of Idle Tales and de-
tractions. The most malicious
will

will brand your change with Hypocrisie, dissimulation, and superstition: They will tell you, that because the World looks ill upon you, and is not your friend, you presently run to God. Your friends will strain themselves to make you a World of remonstrances, very wise and charitable, as they imagine. They will tell you, you will fall into some Melancholy humour, you will lose your credit in the World, and render your self insociable, you will grow old before your time, your Domestical Affairs will suffer thereby, you must live in the World, as one in the World, Salvation may be obtain'd without so many Mysteries; and a thousand such like impertinences.

2. *Philotea*, all this is but vain and foolish pratling. These people regard neither your health nor business. *If you were of the World*
(says

(says our blessed Saviour) the World would love that which were his: But because you are not of the World, therefore the World hateth you. We have seen Gentlemen and Ladies pass a whole night, nay many nights together at Cards and Chess, (and is there any attention more dull and Melancholy than that?) and yet Worldlings say not a word, Friends never trouble themselves at that; but for one hours Meditation, or rising in the Morning a little earlier than ordinary, to prepare our selves to Communion, every one runs to the Physician to cure us of Hypochondriac humours, and the Jaundise: We may spend thirty Nights in Dancing, and none complains of it; but for Watching one Christmas Night, every one Coughs, and cries out of his Belly the next Morning. Who sees not, that the World is

is an unjust Judge, favourable and partial to its own Children, sharp and rigorous to the Children of God?

3. We can never be upon good terms with the World, but in casting our selves away with it; it is impossible for us to content it, it is too Fantastical. *John came neither Eating nor Drinking, (says our Saviour) and ye say the Devil is in him: The Son of Man came Eating and Drinking, and ye say, behold a Glutton, and a Drinker of Wine.* It is most true, *Philothea*, if we comply with the World, and give our selves a liberty to Laugh, to Dance, and to Play with it, it will be scandaliz'd; if we do not so, it will accuse us of Hypocrisie or Melancholy: If we make our selves brave, the World will interpret it to some ill end; if we are carelessly clad, it will account us mean and abject Spirits:

Spirits: Our Mirth will be call'd Dissolution; our Mortification, Sullenness: And looking upon us with a malicious Eye, we can never be acceptable to it. It aggravates our imperfections, publishing them for sins; our Venial sins it makes Mortal, and those of frailty it raises to sins of malice. Where Charity is benign, (as St. Paul says) the World is malicious; where Charity judges ill of none, the World on the contrary judges ill of all; and not being able to accuse our actions, it accuses our intentions. So that have the Sheep Horns or no, be they White or Black, the Wolf will not spare to devour them, if he can.

4. Do what we can, the World will still oppose us: If we be long at Confession, it will wonder how we can have so much to say; if we stay but a while, it will say,
we

we have not Confest all ; it will observe all our motions, and for one only little word of choler it will protest, that we are insupportable: The care of our Affairs will seem to it Covetousness, and our meekness silliness. But as for the Children of the World, their Choler is Generosity, their Avarice is good Husbandry, their Familiarities honourable entertainment : The Spiders always destroy the work of the Bees.

5. Let us let alone this blind World, *Philothea*, let it cry as long as it will, like an Owl to disquiet the Birds of the Day : Let us be firm in our designs, constant in our resolutions ; our perseverance will demonstrate, whether it be in good earnest, that we have Sacrific'd our selves to God, and reduc'd our selves to a Devout Life. Comets and Planets are almost of an equal brightness

brightness in appearance ; but Comets soon vanish away, being but flying Fires, whereas Planets have a lasting clearness: So Hypocrisie and true Vertue have great resemblance in shew, but one is easily known from the other ; because Hypocrisie lasts not long, vanishing like smoke, but true Vertue is always firm and constant.

6. It is no small help towards the securing of our Devotion to suffer reproaches and calumny in the beginning of it, for by that means we avoid the danger of Pride and Vain-Glory, which are like Midwives of *Egypt*, appointed by the infernal *Pharaoh* to kill the Male Children of the *Israelites*, the very day of their birth. We are Crucify'd to the World, let the World be Crucify'd to us: It accounts us Fools, let us esteem it mad.

C H A P. II.

*That we must always have a good
Courage.*

1. **L**ight, tho' it be most beautiful and delectable to our Eyes, dazels them notwithstanding, after they have been long in darkness. Before we are grown familiar with the Inhabitants of any Country, let them be never so Courteous and Friendly, yet we find our selves somewhat strange amongst them. It may be, *Philothea*, that upon this change of life divers reluctations will arise in your Heart, and that this great and general farewell, which you have given to the follies and vanities of the World, will cause in you some sadness and discouragement. If that happen,
have

have a little patience, I pray: For it will come to nothing, it is but a little strangeness, which Novelty brings thee, let that pass over, and you shall receive a Million of consolations: again

2. It will trouble you at first (it may be) to forsake that glory, which fools and flatterers gave you in your Vanities; but would you lose that Eternity of true Glory, which God will give you? The vain trifles and pastimes, in which you employ'd your former years, will present themselves again to your Heart to intice it, and to cause it to return to them; but can you renounce this blessed Eternity for such deceitful trash? Believe me, if you persevere, you will quickly find such Cordial sweetness, so pleasant and delicious, that you will Confess, that the World has nothing but Gall in comparison of this Honey, and
that

that one Day of Devotion is better worth than a thousand years of a Worldly Life.

3. But you see, that the Mountain of Christian perfection is exceeding high: O my God (say you) how shall I be able to climb it up? Courage, *Philothea*. When the little young *Bees* begin to take shape, we call them Nymphs, and then they cannot Flie to the sweet Flowers, nor to the Hills and Neighbouring Mountains, to gather Hony: But by little and little, feeding on the Hony, which the Old ones prepare for them, these little young ones get Wings and strengthen themselves, so that afterwards they Flie to gain their living all over the Country. It is true, we are now but little *Bees* in Devotion, and not able to Flie up so high, as we desire, which is even to the height of Christian perfection; but yet we
begin

begin to take shape by our desires and resolutions, and our Wings begin to grow : We must then hope, that we shall be one day Spiritual *Bees*, and able to *Flie*; in the meantime let us live upon the Hony of so many good instructions, as Ancient Devout persons have left us, and pray God to give us Wings like a *Dove*, that we may not only fly, during the time of this present life, but also rest in the Eternity of that to come.

P. A. H. C. H. A. P.

C H A P. III.

*Of the Nature of Tentations, and
the difference between feeling them
and consenting to them.*

1. **F**igure to your self, *Philothea*,
a young Princess, extream-
ly belov'd of her Husband, and
that some wicked Man (to se-
duce her, and defile her Marriage
Bed) sends her some infamous
Messenger of Love to treat with
her about his mischievous design:
First, this Messenger proposes to
the Princess the intent of his
Master; Secondly, the Princess
approves or disapproves the pro-
position and Message; Thirdly,
she either consents or refuses.
So the World, the Flesh and the
Devil, seeing a Soul Espous'd
to the Son of God, send their
Tentations

Temptations and Suggestions, by which, first, sin is propounded to her; secondly, she is either pleas'd or displeas'd with the motion; thirdly, she either consents or refuses; which are in sum the three steps to descend to wickedness, temptation, delectation, and consent. And though these three actions are not so manifestly discern'd in other kinds of sins, yet are they palpably seen in all great and enormous sins.

2. Tho the Temptation of any sin whatsoever should last all our life, it could not make us unpleasing to the Divine Majesty, so that it delight us not, and that we give no consent to it: The reason is, because in Temptation we are not Active but Passive, and since we take no pleasure in it, we can have no guilt of it. St. Paul suffer'd a long time the Temptations of the Flesh, and
B b
yet

yet was so far from being unpleasing to God for it, that on the contrary God was glorify'd by it. The blessed St. *Angela de Fulgino* felt such vehement Temptations of the Flesh, that she moves to compassion, when she relates them. Great likewise were the Temptations, which St. *Francis*, and St. *Bennet* suffer'd, when the one cast himself naked into the Thorns, and the other into the Snow, to mitigate them; yet they lost nothing of God's Grace for all that, but augmented it.

3. You must then be very courageous, *Philothea*, amidst Temptations, and never yield your self vanquisht so long, as they displease you. Observe well the difference between feeling and consenting to Temptation: Which is, that we may feel them, tho they displease us, but we can
never

never consent to them, unless they please us, since pleasure ordinarily serves as a step to consent. Let then the Enemies of our Salvation present to us as many baits, as they will, let them wait always at the door of our Heart to get in, let them make us as many provocations, as they list; but as long as we have a resolution to take no pleasure in all that, it is not possible, that we can offend God, no more than the Prince, Husband to the Princess, which I have represented, can be displeas'd with her for the message sent to her, if she have taken no pleasure in it. Yet there is this difference between the Soul and this Princess in this particular, that the Princess, having heard the unchast proposition, may, if she please, drive away the Messenger, and hear him no more: But it is not always in the

Power of the Soul not to feel Temptation, tho it be always in her Power not to consent to it; for which cause, altho the Temptation should last and persevere a long time, yet can it not annoy us so long, as it displeases us.

4. But as for the delectation, which may follow Temptation, for as much as there are two parts of our Soul, the one Inferiour, and the other Superiour, and the Inferiour follows not always the Superiour; but acts by it self, it happens oftentimes, that the Inferiour part takes delight in the Temptation without the consent, nay against the will of the Superiour. This is the dispute, and the War, which the Apostle *St. Paul* describes, when he says, that his Flesh Rebell'd against his Spirit, that there is a Law of the Members, and a Law of the Spirit, and such other things.

5. Have

g. Have you ever seen (*Philothea*) a great Fire-Coal cover'd with Ashes? who so comes ten or twelve hours after to seek Fire, finds none but a little in the midst of the Harth, and that very hard to be found, yet there it was, since there it is found; and with it all the other Coals, already dead, are kindled. It is just so with Charity, which is our Spiritual life, amongst great and violent Temptations: For Temptation, casting her delectation into the inferiour part, covers all the Soul (as it seems) with Ashes, and reduces the Love of God into a narrow Room, for it appears not any where, but in the midst of the Heart, in the Center of the Spirit; and yet it seems not to be there, and we have much a do to find it, but there it is, since howsoever all may be in disorder in our Soul

and in our Body, yet we retain a resolution never to consent to sin nor Temptation; and the delectation, which pleases the outward Man, displeases the inward; so that tho it compass our Will, yet it is not within it: By which we see, that such delectation is contrary to the Will, and being so, can be no sin.

CHAP. IV.

Two good Examples on this subject.

IT so neerly concerns you to understand this well, that I will spare no labour to explicate it more at large. The Young Man, (of whom *St. Hierom* speaks) who, being laid most delicately in Silk on a soft Bed, was provok'd by all sorts of unclean touches and instigations of a lascivious

civious Woman, who was lay'd with him expressly to stagger his constancy, must he not needs have felt strange motions of the Flesh? Must not his senses have been seiz'd with delectation, and his imagination extremely possess'd with the presence of those voluptuous objects? yes doubtless: And yet amongst so many troubles, in the midst of such a terrible storm of Temptations, and so many Lusts which incompass'd him, he sufficiently testify'd, that his heart was not overcome, and that his Will gave no consent; for his Spirit, perceiving so general a Rebellion against it, and he, having no part of his Body at Command but his Tongue, he bit it off with his Teeth, and spit in the Face of that filthy Woman, who tormented his Soul more cruelly by her Lust, than all the Executioners could ever

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have

have done by the greatest torments; for the Tyrant, despairing to vanquish him by pains, thought to overcome him by these pleasures.

2. The History of the combat of St. *Katharine* of *Siena* on such an occasion is very admirable: The substance of it follows. The Devil had permission from God to assault the Chastity of this Holy Virgin with the greatest fury, he could, with this exception, that he should not touch her. He presented then all kind of unchast suggestions to her Heart: And to move her the more, coming with his companions in form of Men and Women, he committed a thousand kinds of immodesties and uncleannesses in her sight, adding most obscene words and invitations. And altho all these things were exterior, nevertheless by means of the senses

senses they pierc'd deep into the Heart of the Virgin, which (as herself Confess'd) was even brim full of them, so that nothing remain'd free, but only the meer Superior Will, which was not shaken with this Tempest of uncleanness and carnal delectation. And this lasted very long, till one day our Saviour appearing to her, she said to him; Where were you, my sweet Saviour, when my heart was so full of so great darkness and uncleanness? And he answer'd; I was within thy Heart my Daughter: And how (reply'd she) could you dwell in my heart, where there was so much impurity? Can you dwell then in such unclean places? And our Saviour said; tell me, did these thoughts of thy Heart bring thee pleasure or sadness; bitterness or delight? most extreme bitterness and sorrow, said she: And our

Saviour reply'd, who was it then that put this exceeding bitterness and sorrow into thy heart, but I, that lay there hidden in the midst of thy Soul? Believe me, Daughter, had I not been there present, these thoughts, which surrounded thy Will, and could not prevail, had doubtless overcome it, and entred in, and had been receiv'd by the free Will, and so had brought death to thy Soul. But because I was within, I arm'd thy heart with this bitterness and this resistance; by which it oppos'd the Temptation, as much as it could, and not being able to perform what it desir'd, conceiv'd a vehement displeasure and deadly hatred against Temptation, and against it self: And so these troubles were a great merit and advantage to thee, and an exceeding increase of thy vertue and courage.

3. Do

3: Do you see, *Philothea*, how this Fire was cover'd with Ashes? and that Temptation and delight were even entred into the heart, and had incompass'd the Will, which, only assisted by her Saviour, made resistance by griefs, by displeasures, and detestations of the evil, suggested to her, constantly refusing her consent to the sin, which besieg'd her? O what distress is it to a Soul, that loves God, not so much as to know, whether he be in her or no; or whether the Divine love, for which she fights, be altogether extinguish'd in her or no! but this is the sweetest Flower of the perfection of Heavenly love, to make the lover suffer and fight for love, not knowing, whether he have that love, for which and by which he fights.

C H A P. V.

*An encouragement to a Soul in
Temptation.*

1. **T**Hese assaults and strong Temptations, *Philothea*, are never permitted by God, but against those Souls, which he means to Elevate to his pure and excellent love : Yet it follows not, that, after all that, they shall be sure to attain to it ; for it often happens , that those, which have been constant in violent assaults, afterward not corresponding faithfully with the Grace of God , are overcome with very small Temptations. This I say, to the end, that if you chance at any time to be afflicted with so great Temptations , you may know, that God favours you with
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an extraordinary Grace, by which he declares, that he will exalt you in his sight; and that nevertheless you may be always humble and timorous, not assuring your self to be able to overcome small Temptations after you have prevail'd against great ones, saving only by continual fidelity towards his Majesty.

2. What Temptations soever then shall happen to you, and what delectation soever follows upon them, so long as your Will shall refuse her consent, both to the Temptation and to the delectation, trouble not your self by any means, for God is not offended with you. When a Man is in a trance, so that there appears no sign of life in him, they usually lay their hands on his Heart, and by the least motion they feel there, they judge him alive, and that by means of some pretious Water

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or restorative he may return to his strength and sense: So it happens sometimes, that by the violence of Temptation our Soul seems to be fallen into an utter decay of all her forces, that being as in a trance, she has no more Spiritual life or motion; but if we will know in what state she is, let us lay our hand on our Heart, let us consider, if the Heart and Will do yet retain their Spiritual motion, that is, if they do their duty in refusing to consent and comply with the Temptation and delectation; for so long as this motion of refusal is in our Heart, we may be assur'd that Charity, the life of our Soul, remains yet in us, and that Jesus Christ our Saviour is there present, though hidden and secretly; so that by vertue of continual Prayer, of the Sacraments, and of confidence in God, we shall recover our forces, and
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live a secure and delectable life.

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CHAP. VI.

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*How Temptation, and Delectation
may be Sin.*

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THe Princess, of whom we have spoken, could not hinder the dishonest suit made to her, because (as we have presuppos'd) it hapned to her against her Will: But if on the contrary she had by any inticements given encouragement to such a motion, in shewing a willingness to correspond with him, that courted her, doubtless she would have been guilty of the motion it self; and tho she might dissemble it, she would nevertheless deserve blame and punishment. So happens it sometimes, that Temptation alone brings us into sin, because we are
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the cause of it. For example; I know, that in playing I fall easily into fury and Blasphemy, and that Gaming serves me as a Temptation to those sins; I sin therefore, as often as I play, and am guilty of the Temptation, which shall happen to me in play. Again, if I know certainly, that any ones conversation brings me into Temptation and danger, and yet I go willingly into it, I am doubtless guilty of all the Temptations, which I shall receive there.

2. When the delectation, which proceeds from the Temptation, may be avoided, it is always a sin to receive it; which sin is great or little, according as the pleasure which we take in it, and the consent, which we give to it, is great or little, or of long or short continuance. It is always a thing reprehensible in the young Princess,

cess, of whom we spake, not only to hearken to the immodest and impure proposition, made to her, but also after that she has heard it, to take pleasure in it, entertaining her Heart with contentment on this object. For altho she will not consent to the real execution of what is propos'd to her, she consents notwithstanding in the interiour compliance of her Heart, by the contentment which she takes. And it is always impurity to apply either Heart or Body to any dishonest object: Nay impurity consists so much in the application of the Heart, that without it the applying of the Body can be no sin at all.

3. When you shall then be tempted by any sin, consider, whether you have willingly given occasion to the Temptation: For then the Temptation it self puts you in a state of sin, by reason of the
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the hazard, to which you have expos'd your self; and that is to be understood, when you might commodiously have avoided the occasion, and that you did foresee, or might have foreseen the coming of the Temptation. But if you have given no occasion to the Temptation, it can be in no sort imputed to you for a sin.

4. When the delectation, following the Temptation, might have been shun'd, and yet we have not avoided it, there is always some kind of sin, according to the time we continue, and the cause of the delectation, which we have taken in it. A Woman, who has given no occasion to be Courted, yet takes pleasure therein, ceases not to be blameable, tho the pleasure she takes therein have no other cause than the courting. For example, if the Gallant, who sues to her, play

play exactly well upon the Lute, and she takes pleasure, not in the love, he makes, but in the harmony and sweetness of his Lute, there is no sin in that; yet she ought not to continue long in this pleasure, for fear she pass from that to a delectation in being w^co'd. Likewise if any one propound to me some stratagem, full of invention and cunning, to take revenge upon mine Enemy, and that I take no delight, nor give any consent to the revenge, which is propos'd, but only in the subtilty of the invention, without doubt I sin not; tho it be not expedient, that I continue long in this delight, for fear, lest by little and little it might induce me to a delectation in the revenge it self.

5. We are sometimes surpriz'd with some tickling of delectation, which immediately follows the
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Temptation, before we are well aware of it ; and that can be but a light Venial sin, which grows greater, if after we perceive the danger, we are in, we negligently lose time in considering, whether we should admit, or reject that delectation; and the sin increases yet more, if being aware of the delectation, we dwell in it some time by mere negligence, without any purpose to reject it: But when voluntarily and of set purpose we resolve to please our selves in that delectation, this very deliberate purpose is a great sin, if the object of the delectation be notoriously evil. It is a great vice in a Woman to be willing to entertain dishonest loves, altho she will never really yield her self to her Lovers.

C H A P.

C H A P. VII.

Remedies against great Temptations.

1. **A**S soon as you find your self in any Temptation, do, as little Children, when they see a *Wolf* or a *Bear* in the field; for presently they run into their Fathers or Mothers Arms, or at least call them to their help and succour. Run you in like manner to God, imploring his mercy and assistance: It is the remedy, which our Saviour himself taught us, saying; *Pray, lest you enter into Temptation.* If you find the Temptation, notwithstanding this, to continue, or increase, hasten in Spirit to embrace the Holy Cross, imagining, you see our Saviour Jesus Christ Crucify'd thereon; protest, that you will never

never consent to the Temptation, and demand aid against it, and continue always protesting not to consent, so long as the Temptation shall last.

2. But in making these protestations and refusals of consent, look not the Temptation in the face, but look only on our blessed Saviour: For if you look upon the Temptation, principally when it is strong, it may shake your courage. Divert your mind with some good and commendable exercises, for such exercises entering and taking place in your Heart, will chase away the evil Temptations and suggestions.

3. The Sovereign remedy against all Temptations, great or small, is to lay open our Heart, and Communicate the suggestions, apprehensions, and affections, which we have, to our Spiritual director. For observe well,

well, that the first condition, the Devil makes with a Soul, whom he would seduce, is to be silent; as they who would deceive Maids or Women, at the very first forbid them to Communicate the proposition to their Parents or Husbands: Whereas God on the other side in his inspirations requires above and before all things, that we make them known to our Superiors and conductors.

4. If after all this the Temptation continue obstinately to vex and persecute us, we have nothing to do, but on our part to persevere as obstinately in our protestation, that we will never consent to it: For as Maids can never be Marry'd, so long as they say no; so the Soul, altho she may be troubled, yet she can never be prejudic'd so long as she says no.

5. Dispute not with your Enemy, never answer him one word, unless

unless it be that which our Saviour answer'd, wherewith he confounded him; *Away Sathan, the Lord thy God shalt thou adore, and him only shalt thou serve.* As a Chast Woman should not answer one word, nor look once in the face of that wicked person, who solicits her to dishonesty, but cutting him off short, should at the instant turn her Heart towards her Husband, and confirm the Loyalty, which she has vow'd to him without entring into dispute with the other: So the Devout Soul, assaulted by any Temptation, ought by no means to lose time in disputing or answering, but resolutely to turn herself towards Jesus Christ her Spouse, and renew her protestation of Fidelity, to remain solely and intirely his for ever.

C H A P. VIII.

That we must resist small Temptations.

1. **A**Ltho we must fight against great Temptations with an invincible courage, and that the Victory, gain'd against them, be extreamly profitable, yet it may happen, that we may profit more in resisting small Temptations: For, as great Temptations exceed in quality, so the lesser infinitely exceed in number, so that the victory over them may be equal to that over the great. Wolves and Bears are without doubt more dangerous than Flies; yet do they not vex and importune us so much, nor exercise our patience so often. It is an easie thing to abstain from Murther, but hard to avoid small Cholerick Passions,

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Passions,

Passions, of which, occasions are presented to us every moment. It is easie for a Man or a Woman to refrain from Adultery, but it is not so easie to abstain from wanton looks, from giving or receiving occasions of love, from procuring little foolish favours, from speaking and hearing flattering words. It is easie not to admit a Corrival with the Husband or Wife as to the Body, but not so easie as to the Heart; very easie to refrain from defiling the Marriage Bed, but very uneasie not to prejudice the Marriage love; very easie to forbear stealing other Mens Goods, but hard not so much as to covet, or desire them; very easie not to bear false witness in judgment, but uneasie not to lie in conversation; very easie not to be drunk, but hard to be sober; very easie not to desire another Mans death, but hard not
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to desire some inconvenience to him; easie to forbear defaming our adversary, but hard not to despise him.

2. In a word, these little Temptations of choler, of suspicion, of jealousy, of envy, of fond love, of immodesty, of dissimulation, of affectation, of cunning, of unchast thoughts, are continual vexations to those, who are most Devout and resolute: We must therefore prepare our selves, my dear *Philothea*, with great care and diligence to this Spiritual combat: And assure our selves, that as many victories as we shall win over these petty Enemies, so many precious stones shall be put into the Crown of Glory, which God has prepar'd for us in Heaven. Therefore I say, if we mean to fight valiantly against greater Temptations, when they come, we must well and diligently de-

send our selves against these small
and weak assaults.

C H A P. IX.

Remedies against these small Temptations.

1. **N**OW concerning these small
Temptations of vanity,
suspicion, anxiety, jealousy, en-
vy, fond loves, and such trifles,
which like Flies and Gnats hover
before our Eyes, and sometimes
sting us upon the Cheek, some-
times upon the Nose, because it
is impossible to be altogether free
from their importunity, the best
resistance, we can make, is not
to vex our selves for them; for
they cannot hurt us, tho they
trouble us, so that we be throug-
hly resolved to serve God.

2. Despise then petty assaults,
and

and vouchsafe not so much, as to think on that, which they suggest ; let them buz about your Ears, as long as they will, and fly round about you here and there like Flies, and when they begin to sting, and that you shall see them alight upon your Heart, do nothing, but meerly remove them, not fighting against them, nor answering them, but performing some actions contrary to them, whatsoever they are, and especially of the love of God. For if you will believe me, you shall not strive too much to oppose the Vertue contrary to the Temptation, which you feel, because that would be as it were to dispute with it ; but having perform'd only one action of this same Vertue, directly contrary to the Temptation, (if you have had leisure to inform your self of the quality of the Temptation)

turn your Heart quietly towards Jesus Christ Crucify'd, and by an act of love towards him kiss his sacred Feet. This is the best means to conquer our Enemy, as well in little, as in great Temptations: For the love of God, containing in it self the perfections of all vertues, (and far more excellently than the vertues themselves) is a more soveraign remedy against all vices. And your mind, accustoming it self in all Temptations to recur to this general Rendezvous, shall not need to examin, what Temptations it has, but feeling her self troubled, will without further pain quiet her self in this general remedy; which besides is so terrible to our Ghostly Enemy, that when he once sees, that his Temptations provoke us to this Divine love, he ceases to raise more. And thus much concerning small and frequent

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quent Temptations, wherewith whosoever shall trouble himself more particularly, shall spend his time without profit.

C H A P. X.

*How to strengthen our Hearts
against Temptations.*

1. **C**ONSIDER from time to time what Passions reign most in your Soul, and having discover'd them, take a course of life clean contrary to them in thought, word and deed. For example, if you find your self inclin'd to the passion of vanity, think often on the misery of this mortal life, how anxious those vanities will be to our Conscience at the hour of our death, how unworthy they are of a generous Heart,

Heart, that they are but trifles, and Babies for little Children, and such like considerations. Speak also earnestly and often against vanity ; and altho it seem to be against your Heart, cease not to despise it, for by this means you shall in a manner engage your self in reputation to the contrary vertue ; and by much speaking against a thing, we come to hate it, tho at first we lov'd it. Exercise works of humility and abjection, as much as you can, even against your inclination ; for so you shall quickly get a habit of humility, and weaken your vanity in such sort, as when the Temptation shall happen, your inclination will not be able to take part with it, and so you will have more strength to resist it.

2. If you are inclin'd to covetousness, think often on the folly of
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of this vice; which renders us Slaves to that, which was created to serve us; think, how at our death we must forsake all, and leave it in the hands of those, that will scatter it away, and to whom it may be cause of ruin and damnation: Speak much against Avarice, and praise the contempt of the World: Inforce your self oftentimes to give Alms, and do works of Charity, and let slip some opportunity of Gain.

3, If you are subject to give or receive fond love, think how dangerous this folly is, as well to your self, as to others: Consider, what an unworthy thing it is to prophane and imploy idly the noblest affection of our Soul, how worthy it is to be blam'd as extrem lightness of Spirit: Speak often in praise of Chastity and purity of Heart, and conform your actions as near as you can to

your discourse, avoiding all fondness and affectation.

4. To be brief, in time of peace, that is, when the Temptations of those sins, to which you are most subject, do not trouble you, do many acts of the contrary vertues: And if occasions do not present themselves, seek some; for by this means will your heart be arm'd against future Temptations.

C H A P. XI.

Of Unquietness.

1. **U**Nquietness is not a simple Temptation, but a Spring, from which and by which many other Temptations are deriv'd. I will then speak something of it. Sadness is nothing but a sorrow of mind, conceiv'd for some inconvenience,

venience, which we suffer against our Will, whether it be outward, as poverty, sickness, contempt; or inward, as ignorance, want of Devotion, repugnance, Temptation. When the Soul then finds that she has some disease, she is griev'd at it, and that is sadness; and presently she desires to be freed from it, and to find means to disburthen her self; and hitherto she has reason, for we naturally desire that, which is good, and flie from that, which we believe to be evil. If the Soul seek means to be freed from this evil for the love of God, she will seek them with patience, meekness, humility, and tranquility, expecting her deliverance more from the providence and goodness of God, than from her own industry, labor, and diligence: But if she desire ease for love of her self, then will she heat and tire

tire her self in seeking those means of her deliverance, as tho this blessing depended more on her self, than on God: I say not, that she thinks so, but that she vexes her self, as if she thought so. And if she meet not suddainly with that, which she desires, then she falls into great unquietness and impatience, which not curing, but rather increasing the former disease, the Soul enters into anguish, distress, and such faintness, and loss of all courage, that she grows desperate of her cure. You see then, that sadness, which in the beginning was just, afterwards begets unquietness, and unquietness an increase of sadness, which is extreamly dangerous.

2. Unquietness is the greatest evil, that can come to the Soul, excepting sin. For as seditions and civil discords of a Common wealth

wealth ruin it intirely, and disable it to resist a stranger: So our heart, being troubled and disquieted in it self, loses strength to maintain the vertues, it had gain'd, and with it the means to resist the Temptations of the Enemy, who at that time uses all kind of endeavours to fish (as they say) in troubled Waters.

3. Unquietness proceeds from an inordinate desire to be deliver'd from the evil, we suffer, or to obtain the good, we desire: And yet nothing more increases the evil, nor hinders the good, than unquietness and vexation. Birds remain taken in the Nets and Snares, because finding themselves engag'd, they flutter and strive to get loose, and by that means entangle themselves the more. When you shall then earnestly desire to be freed from any evil, or to obtain any good, first,

first, set your mind at rest and peace, and settle your judgment and Will; and then fair and softly endeavour to purchase your desire, taking in order the means, which shall be convenient for it. And when I say fair and softly, I mean not negligently, but without vexation, trouble, and unquietness, otherwise, instead of obtaining the effect of your desire, you will spoyle all, and more entangle your self.

4. *My Soul is always in my hands, O Lord, and I have not forgotten thy Law, said David.* Examine more than once every day, at least Morning and Evening, whether your Soul be in your hands, or whether some passion or unquietness has not rebb'd you of it. Consider, whether you have your heart at command, or whether it be not escap'd out of your hands, to engage it self in some inordinate

inordinate affection of love, hatred, envy, covetousness, fear, joy, sadness: And if it is stray'd, seek it presently, and bring it back gently to the presence of God, subjecting your affections and desires to the obedience and direction of his Divine pleasure. For as they, that fear to lose any thing, which is precious to them, keep it fast in their hand: So in imitation of this great King, we should always say, O my God, my Soul is in danger, and therefore I carry it always in my hand; and in this manner I have not forgotten your holy Law.

3. Permit not your desires, be they never so little, and of never so small importance, to disquiet you, for after little ones, those that are greater and more important, will find your heart more dispos'd to trouble or disorder. When you perceive unquietness

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to come, commend your self to God, and resolve to do nothing at all of that, which your desire demands, until that disquiet be intirely pass'd, unless it be something, that cannot be deferr'd, and then you must by some gentle and quiet means stop the current of your affection, tempering and moderating it, as much as is possible: And then do that which is requir'd, not according to your desire, but according to reason.

6. If you can discover your unquietness to him, that governs your Soul, or at least to some trusty and Devout Friend, doubt not, but presently you shall find redress; for communicating of the griefs of our heart works the same effect in the Soul, that letting blood does in the body of him, that is in a continual Fever: And this is the remedy of remedies. So holy King *Lewis* gave this

this counsel to his Son: If thou hast any trouble in thy heart, tell it presently to thy Confessor, or to some good friend, and thou shalt bear thy grief very easily by the comfort, he will give thee.

C H A P. XII.

Of Sadness.

1. **S**adness that is according to God (says St. Paul) worketh Repentance to Salvation; but sadness of the World worketh death. Sadness then may be good or evil, according to the fundry effects, which it works in us. It is true, that it produces more evil, than good ones: For it has but two, that are good, Mercy, and Repentance; and six, that are evil, anxiety, sloth, indignation, jealousy, envy, and impatience:

tience: Which caus'd the Wise Man to say, *Sorrow kills many, and there is no profit in it* ; because for two good streams, which flow from the spring of sadness, there are six very evil.

2. The Enemy makes use of sadness to exercise his Temptations against the just ; for as he endeavours to make the wicked rejoyce in their sins, so he labors to make the good sorrowful in their good works. And as he can never procure evil to be committed, but by making it seem pleasant ; so can he not divert us from goodness, but by making it appear unpleasant. He takes delight in sadness and melancholy, because he is so himself, and so shall be eternally ; therefore he desires, that every one should be like himself.

3. This mischievous sadness troubles the Soul, puts it into
disquiet,

disquiet, brings inordinate fears, gives a distast of Prayer, dulls the brain, deprives the Soul of counsel, resolution, judgment, and courage, and ruins her strength. To be short, it is like a hard Winter, that mows away all the beauty of the Field, and devours all living Creatures: For it ravishes all sweetness from the Soul, and renders her lame and impotent in all her Powers. If you chance to be assaulted with this dangerous sadness, *Philothea*, practise the remedies following.

4. *Is any one sad* (says St. James) *let him Pray.* Prayer is a sovereign remedy, for it lifts up the Soul to God, who is our only joy and consolation. But in Praying use affections and words either inward or outward, which tend to confidence and the love of God; as, *O God of mercy, most bountiful God, my sweet Saviour,*

O God of my Heart, my Joy, my Hope, my dear Spouse, the well beloved of my Soul: And such like.

5. Resist vigorously the inclinations of sadness, and altho it seem to you, that all you do at that time, is perform'd coldly, heavily, and loosely, yet omit nothing of it; for the Enemy, who pretends to make us weary of good works by sadness, seeing, that we cease not to do them, and that being done with repugnance they are more meritorious, forbears to afflict us any more.

6. Sing Spiritual Songs; for the Devil has often ceas'd his endeavours by this means; witness the evil Spirit, that afflicted or possess'd Saul, whose violence was repress'd by such Singing. It is good to busie our selves in exterior employments, and vary them, as much as we can, so to divert our mind from the sad object,

ject, to purifie and heat the Spirits, sadness being a passion of a dry and cold complexion.

7. Perform external actions of love, altho without delight, embracing the Crucifix, holding it close to your Breast, kissing the Feet and hands of it, lifting your Eyes and Hands to Heaven, ejaculating your voice to God by such words of love and confidence, as follow: *My well beloved is mine, and I am his. My well beloved is a Posie of Myrrh, he shall dwell between my Breasts. Mine Eyes melt into Tears to you, O my God, saying, when will you comfort me? O Jesus, be Jesus to me. Live sweet Jesus, and my Soul will live. Who can separate me from the love of God?* and such like.

8. Moderate Disciplines are good against sadness; because this voluntary outward affliction obtains inward consolation, and the Soul,

Soul, feeling pain from without, diverts her self from those which are within. Frequenting also the holy Communion is excellent; for that Heavenly Bread strengthens the Heart, and rejoyces the Spirit.

9. Discover all apprehensions, affections, and suggestions, which proceed from your sadness, humbly and faithfully to your Guide and Confessor. Seek the company of Spiritual persons, and frequent them as much as you can during the time of your sadness. And last of all resign your self up to the Hands of God, preparing your self to suffer this troublesome sadness patiently, as a just punishment of your vain Mirth and Pastimes: And doubt not at all but God, after he shall have try'd you, will deliver you from this evil.

C H A P. XIII.

Of Spiritual and sensible consolations, and how we must behave our selves in them.

1. **G**OD continues the Existence of this great World in a perpetual vicissitude, by which Day is chang'd into Night, Night into Day, Spring into Summer, Summer into Autumn, Autumn into Winter, and Winter into Spring again: And one day is never perfectly like another; some are Cloudy, some Rainy, some Dry, some Windy; a variety, which gives exceeding beauty to the World. It is the same with Man, who, according to the saying of the Ancients, is an Abridgement of the World, or another little World: For he is never in the same

same Estate; his Life glides upon the Earth, like the Waters floating and waving in a perpetual diversity of motion, which sometimes exalt him with hope, sometimes humble him with fear, sometimes carry him to the right hand with consolations, sometimes to the left with afflictions; and not one of his days, no, nor one of his hours is in all points like another.

2. This is a necessary admonition: That we must endeavour to have a continual and inviolable equality of heart in so great an inequality of occurrences. And altho all things turn and change variously about us, yet must we stand constantly immoveable, always looking and aspiring towards our God. Let the Ship take what Course soever, let it sail towards the East, West, North, or South, what wind so-
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ever carries it, never will the Needle of the Compass look any other way than towards the fair Pole-star. Let all turn upside down, not only round about us, but even within us; that is, let our Soul be sorrowful or joyful, let it be in sweetness or bitterness, in peace or trouble, in light or in darkness, in temptation or repose, in pleasure or displeasure, barren or fruitful, let the Sun burn it, or the Dew refresh it; yet always must the Needle of our Heart, our Mind, our Superiour Will (which is our Compass) look incessantly, and tend continually towards the love of God our Creator, Saviour, and only soveraign Good. *Whether we live or die* (says the Apostle) *we belong to God: And, Who shall be able to separate us from the love of God?* No, nothing shall ever separate us from this love; neither

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tribulation, nor anguish, nor death, nor life, nor present pains nor the fear of future accidents, nor the subtilty of evil Spirits, nor the height of consolations, nor the depth of afflictions, nor fruitfulness, nor barrenness of heart, ought ever to separate us from this holy charity founded in Christ Jesus.

3. This absolute resolution never to forsake God nor abandon his sweet love, serves as a counterpoise to our Souls, to keep them in a holy indifferency amidst the inequality of divers motions, which the condition of this life brings them. For as little Bees, surpriz'd by the Wind in the Fields, embrace small stones, that they may be able to ballance themselves in the Air, and not be so easily abandon'd to the mercy of the Storm: So our Soul, having by resolution vigorously

rouly embrac'd the precious love of God, continues constant in the midst of the inconstancy and mutability of consolations and afflictions, as well Spiritual, as Temporal, Interior, as Exterior. But besides this general Doctrin, we have need of some particular documents.

4. I say then, that Devotion consists not in the gentleness, softness, comfort, or sensible tenderness of the heart, which provokes us to Tears and Sighs, and gives us a kind of delight and favoury satisfaction in some Spiritual exercises. No, dear *Philothea*, Devotion and that, are not the same thing: For many Souls have this tenderness and consolation, which nevertheless are very vitious, and consequently have not any true love of God, much less any true Devotion. *Saul*, persecuting to death poor *David*,
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who

who fled from him into the wilderness of *Engaddi*, entred all alone into a Cave, where *David* and his People lay hidden: *David*, who in this occasion might have kill'd *Saul* a thousand times, spar'd his life, and would not so much as put him in fear; but having suffer'd him to go forth at his pleasure, call'd after him to declare his innocency, and to let him know that he had been at his mercy. Now hereupon what did *Saul* leave undone to shew, that his Heart was mollify'd towards *David*? He call'd him his Child, wept out aloud, prais'd him, confess'd his meekness, Pray'd to God for him, foretold his future greatness, and commended his posterity to him. What greater sweetness and tenderness of Heart could he make shew of? And yet for all that he had not chang'd his Heart, neither did he cease to persecute

persecute *David* as cruelly as before. So there are some persons, who, considering the goodness of God, and the passion of our Saviour, feel great tenderness of Heart, which forces them to sigh, to weep, pray, and give thanks with such sense, as that one would say their Heart were possess'd with deep Devotion, but when this comes to the proof, we find, that as the sudden showers of a hot Summer, falling in great drops upon the Earth, and not piercing it, serve for nothing but to produce Mushrooms; even so these tears and this tenderness, falling upon a vicious Heart, and piercing it not, become altogether unprofitable. For notwithstanding all this, these poor Souls part not from a farthing of their evil gotten goods, renounce not one of their perverse affections, nor would suffer the least inconvenience.

venience in the World for the service of our Saviour, for whose sake they wept. So that the good motions, which they have had, are nothing but Spiritual Mushrooms; which are not only no true Devotion, but oftentimes great subtilties of the Devil, who, entertaining Souls with these poor consolations, makes them rest contented and satisfy'd with them, lest they should search farther for true and solid Devotion, which consists in a Will constant, resolute, active, and ready to put in execution, whatsoever they know to be acceptable to God.

5. A Child will weep tenderly, when he sees his Mother prick'd with a Lance to be let blood; but if his Mother at the same time demand his Apple or Sugar Plums, which he has in his Hand, he will by no means let them

them go. Such are the most part of our tender Devotions; seeing the stroke of the Lance, which pierc'd the Heart of our Saviour Crucify'd, we weep bitterly: Alas! *Philothea*, it is well done to lament this painful death and passion of our Father, and Redeemer, but why then do we not give him in good earnest the Apple, which we have in our hands, and which he demands so earnestly, that is, our Heart, the only Apple of love, which our dear Saviour requires of us? Why do we not resign so many petty affections, delectations, and pleasures, which he would pull out of her hands, and cannot, because they are our Sugar Plums, of which we are more fond, than desirous of Heavenly Grace. Ah, *Philothea*, these are friendships of little Children, tender, but weak, fantastical, and fruitless. De-

votion then consists not in such tender and sensible affections, which sometimes proceed from a pliant nature, capable of any impression, that shall be given it, and sometimes from the Enemy, who, to amuse us, stirs up our imagination to an apprehension, fit for such effects.

6. Yet these soft and tender affections are sometimes very good and profitable; for they provoke the appetite of the Soul, strengthen the Spirit, and add to the vigour of Devotion a holy mirth and chearfulness, which renders our actions good and acceptable even in the exterior. This satisfaction, taken in Heavenly things, is that, for which *David* cry'd out; *O Lord, how sweet are thy words to my tast? They are sweeter than Hony to my mouth.* And certainly the least consolation of Devotion, which

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we receive, is worth all the most excellent recreations of the World. The Breasts and the Milk, that is, the favours of the Heavenly Spouse, are sweeter to the Soul, than the most pretious Wine of Earthly pleasures. He, that once has tasted them, esteems all other consolations, but Gall and Wormwood. As they, that hold the herb Scitique in their Mouth, receive such a sweetness from it, that they feel neither hunger nor thirst: So they, to whom God has given this Heavenly Manna of internal consolations, can neither desire nor receive the contentments of the World, at least to take pleasure, and entertain their affections in them. They are anticipations of the immortal delights, which God gives to the Souls, that seek him; they are the Sugar Plums, which he gives to

his little Children to gain them; they are the cordial Waters, which he gives to strengthen them; and many times they are pledges of Eternal rewards.

7. They say, that *Alexander the Great* sailing in the Main Sea, first discover'd the happy land of *Arabia* by the smell of the sweet odours, which the Wind brought him, and thereupon took great courage, he and his companions: So oftentimes we receive these pleasures and sweetness in the Sea of this mortal life, which doubtless makes us guess at the delights of the happy country of Heaven, to which we all tend and aspire.

8. But you will say, since there are sensible consolations, which are good, and come from God, and that nevertheless there are others unprofitable, dangerous, yea pernicious, which proceed
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either from nature, or from the Enemy, how shall I discern the one from the other, and know the evil or unprofitable from those that are good? It is a general Doctrin, *Philothea*, for all the passions and affections of our Souls, that we must know them by their fruits: Our Hearts are Trees, the affections and passions are the branches, works or actions are the fruits. The Heart is good, that has good affections; and the affections and passions are good which bring forth in us good effects, and holy actions. If this softness, this tenderness, and these consolations make us more humble, patient, tractable, charitable, and compassionate towards our Neighbor, more fervent in Mortifying our concupiscence and evil inclinations, more constant in our exercise, more meek and pliable to those, whom we

we ought to obey, more sincere in our lives, then without all doubt, *Philothea*, they are from God. But if these sweetnesses have no other contentment than for our selves, if they make us curious, peevish, stubborn, fierce, presumptuous, severe towards our Neighbors, and esteeming our selves already little Saints, disdaining to be any more subject to direction, doubtless they are false and pernicious consolations. A good Tree brings forth none but good fruits.

9. When we shall have these tendernesses and consolations, we must humble our selves profoundly before God: And let us take heed of saying, by reason of these comforts, *O how good am I!* No *Philothea*, these are good things, that make us nothing at all the better; for I have said, Devotion consists not in them: but let us
say,

say, O how good is God to such, as hope in him, to the Soul, that seeks him? 1. He, that hath Sugar in his mouth, cannot say that his mouth is sweet, but that the Sugar is sweet: So tho the Spiritual sweetness be very good, and that God, who gives it to us is most good, yet it follows not, that he, which receiveth it, is good. 2. Let us acknowledge our selves as yet to be little Children, who have need of Milk, that these Sugar Plums are given us, because our Spirit is yet tender, delicate, and has need of baits and allurements to be intic'd to the love of God. 3. But after that, speaking generally and ordinarily, let us reserve these Graces and favours humbly, esteeming them exceeding precious, not so much, because they are so in themselves, as that it is the hand of God, which infuses them into our Hearts;

Hearts; as a loving Mother would do, who, to flatter her Child, puts the Sugar Plums into his mouth with her own hand one by one, for if the Child had wit, he would more esteem the sweetness of his Mothers Affection and tenderness, than that of the Sugar Plums. So it is much, *Philothea*, to have this sweetness; but it is the sweetness of all sweetness to consider, that God with his loving and tender hand puts it, as it were, into our mouths, into our Heart, our Soul, and our Mind. 4. Having thus receiv'd them humbly, let us employ them carefully according to the intention of the giver. Wherefore, think we, does God bestow this sweetness upon us? To make us sweet towards every one. The Mother gives Sugar Plums to her Child, to make him kiss her: Let us likewise kiss our
blessed

blessed Saviour who gives us so much sweetness: Now to kiss our Saviour is to obey him, to keep his Commandments, to do his Will, to follow his desires; in a word, to embrace him tenderly with Obedience and Loyalty. When therefore we shall receive any Spiritual consolation, we must that day render our selves more diligent in good works and humility. 5. Besides all this, we must from time to time renounce such sweetness, tenderness, and consolations, separating our heart from them, and protesting that altho we accept them humbly, and esteem them because God sends them, and that they provoke us to his love, yet it is not these that we seek, but God, and his holy love, not the comforts, but the Comforter, not the sweetness, but the sweet Saviour, not that tenderness, but him that is
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the sweetness of Heaven and Earth. And in this affection we ought to dispose our selves to persevere constantly in the Holy love of God, altho in all our life we should never taste of any consolation; and to say as well upon Mount *Calvary*, as upon Mount *Thabor*, *O Lord, it is good for me to be with thee*, be thou upon the Cross, or be thou in Glory.

6. To conclude, I admonish you, that if there shall happen to you any great quantity of such consolations, tenderness, tears, and sweetness, or any extraordinary thing in them, you confer sincerely with your Spiritual Conductor, and learn how to moderate and behave your self in them: For it is written, *Hast thou found Honey? Eat but as much of it as is sufficient.*

C H A P. XIV.

Of Spiritual dryness and barrenness.

1. **Y**OU shall then do, as I have directed you, dear *Philothea*, when you shall have such consolations. But this fair and pleasant Weather will not last always; it will happen sometimes, that you shall be so destitute, and depriv'd of all sense of Devotion, that you will think your Soul a wild, fruitless, barren Field, in which there is neither path nor way to find God, nor any Dew of Grace to refresh it, because of these droughts, which seem to reduce her altogether to barrenness. Alas! the poor Soul in this state deserves compassion, and especially when this desolation is vehement; for then in
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imitation of *David*, she feeds her self with tears night and day, while the *Enemy*, to cast her into despair, by a thousand suggestions mocks her, saying; Ah! poor Soul, where is thy God? by what means canst thou find him? who shall ever restore to thee the joy of his holy Grace?

2. What will you do at that time, *Philothea*? observe, from whence this evil proceeds: For we our selves are often the cause of our own drought and barrenness. 1. As a Mother denies Sugar to her Child, that is subject to the Worms; so God takes consolations, from us when we take some vain pleasure in them, and are subject to the Worms of presumption. O my God, it is good for me, that thou hast humbled me, Yes; for before I was humbled, I did offend thee. 2. When we neglect to gather the sweetness

ness and delights of the love of God in due time, then in punishment of our slothfulness he removes them from us. The *Israelite*, who gather'd not Manna early in the Morning, could find none after Sunrising, for then it was all melted. 3. We are sometimes laid in the bed of sensual contentment and transitory comforts, as the sacred Spouse was in the Canticles; the Bridegroom comes and knocks at the door of our Heart, and inspires us to return to our Spiritual exercises, but we dally with him, because it troubles us to forsake these fooleries, and to separate ourselves from our false delights: For this cause he goes from us, and leaves us in our idleness: But afterwards, when we would seek him out, we must take great pains to find him; and deservedly, since we have been so unfaithful and disloyal

disloyal to his love, as to refuse it for Worldly vanities. Ah! because you have yet of the Flower of *Egypt*, you shall have none of the Manna of Heaven. Bees detest all kind of artificial odors: And the pleasures of the Holy Ghost are incompatible with the Sophisticated delights of the World.

3. The dissimulation and cunning, us'd in the Confessions and Spiritual Communications, we make with our Conductor, causes this drought and barrenness; for since you lie to the Holy Ghost, no marvel if he deny you his consolations. If you will not be sincere and plain as a little Child, you shall not have the Sugar-plums of little Children.

4. You have glutted your self with Worldly contentments; no wonder then if Spiritual delights be unfavory to you. Doves already
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ready satisfy'd (says the Ancient Proverb) think Cherries bitter. *He hath filled the hungry with good things,* (says our blessed Lady) *and hath sent the rich away empty.* They, that are rich in Worldly Treasures, are not capable of Spiritual ones.

5. Have you carefully preserv'd the fruits of consolations already receiv'd? Then shall you receive new ones: For to him, that has, more shall be given; and he, that has not, what was given to him, but by negligence has lost it, even that, he hath not, shall be taken from him; that is, he shall be depriv'd of the favours and Graces, which were prepar'd for him. It is true, the Rain revives the Plants, that have life, but from those, who have none, it takes away that life, which they have not, for it wholly rot-teth them.

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6. For many such causes do we lose comfort in Devotion, and fall into barrenness, and dryness of Spirit. Let us then examine our Conscience, whether we find in us any such fault. But note, *Philorhea*, that this examination is not to be made with unquietness, and too much curiosity: But after we have faithfully call'd our selves to account, if we find the cause of the evil in our selves, let us thank God, for the disease is half cur'd, when the cause of it is discover'd. If on the other side you find nothing in particular, which may seem to have caus'd this barrenness, trouble not your self about any more curious inquisition, but with all simplicity, without examining any more particularities, do this, which I will tell you.

7. First, humble your self profoundly in the presence of God,
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in acknowledgment that you are nothing (misery only excepted.) Alas! what am I, when I am left to my self? No other thing, O Lord, but a dry barren ground, which, being every where full of thops, witnesses the thirst, it suffers for want of Rain from Heaven; and in the mean time the Wind parches it, and scatters it into dust. 2. Call upon God, and demand of him his Spiritual joy. *Render me, O Lord, the joy of thy Salvation. My Father, if it be possible, let this Cup pass from me.* Get thee away, O thou unfruitful North-wind, that wither'st my Soul, and come, O prosperous Wind of consolations, and blow upon my Garden, that its good affections may breath forth the Odor of sweetness. 3. Go to your Confessor, open your Heart to him, make him see all the plights or folds of your Soul;

Soul ; take his advise sincerely and humbly : For God, that infinitely loves obedience, often renders very profitable the counsels, we take from others, especially from the directors of our Souls, altho otherwise they would be of no great consideration ; as to *Naaman* he made the Waters of *Jordan* healthful, the use of which *Elizeus* without any appearance of human reason had ordain'd him.

8. But after all this nothing is so profitable, nothing so fruitful in such drought and barrenness, as to moderate our desire, and not suffer it to be too ardent and passionate for our deliverance. I say not, but that we ought humbly and quietly to wish for this deliverance, but that we should not be too earnest in it, but submit our selves to the pure mercy of Gods Providence ; to the end,
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that so long as it pleases him, he may make use of us amidst these Thorns, and amongst these desires. Let us say then to God at these times, *O Father, if it be possible, take this Cup from me*: But let us withal add with great courage, *yet not my Will be done, but thine*. And here let us stop with as much repose, as may be: For God, seeing us in this Holy indifferency, will comfort us with many Graces and Favors; as when he saw *Abraham* resolv'd to deprive himself of his Son *Isaac*, he was pleas'd with his indifferency in this pure resignation, comforting him with a most pleasant vision, and with most welcome blessings. We ought then in all kind of afflictions, as well Corporal as Spiritual, in all distractions or subtractions of sensible Devotion hapning to us, to say from our Heart with profound

found submission, Our Lord gave me consolations, and our Lord has taken them from me; his holy name be blessed. For persisting in this Humility, he will restore us his blessings, as he did to Job, who constantly used the like words in all his desolations.

9. Finally, my *Philothea*, in all this drought and sterility, let us not lose courage, but expecting patiently the return of consolations, let us go on our way, and forsake not any exercise of Devotion, but if it be possible, multiply good works; and not being able to present to our Spouse moist sweet-meats, let us offer him dry ones, for all is one to him, provided that the Heart, which offers them, be perfectly resolv'd to love him. When the Spring is fair, the *Bees* make more Honey, and fewer young ones; for the good Weather favouring

vouring them, they are so busie in their Harvest upon the Flowers, that they forget the generation of their young ones: But when the Spring is cold and stormy, they make more young ones, and less Honey; for not being able to go forth to gather Honey, they employ themselves to multiply and encrease their Race. So many times it happens, *Philothea*, that the Soul, finding her self in the fair Spring of Spiritual comforts, busies her self so much in gathering and sucking them, that in the abundance of these delights she produces fewer good works: And on the contrary in Spiritual storms and desolations, the more destitute she is of the pleasant contentments of Devotion, the more she multiplies solid works, and abounds in the inward generation of true Vertues; as of Patience, Humility, Contempt of her self,

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Resignation, and abnegation of self-love.

10. It is then a great abuse of many, especially of Women, to believe, that the service, we do to God without favor, without tenderness and sense of Heart, is less agreeable to his Divine Majesty; since on the contrary our actions are like Roses, which, tho being fresh, they have more beauty, yet being dry they have more strength and sweetness: For just so, tho our works done with tenderness of Heart are more acceptable to us, to us, I say, that consider only our own delight, yet when they are perform'd in time of dryness and barrenness, they have more sweetness, and a better esteem in the presence of God. Yes, dear *Philothea*, in time of desolation our Will carries us to the service of God by main force, and consequently it must needs

needs be more vigorous and constant, than in time of comfort.

11. It is no great matter to serve a Prince in the pleasures of peace, and amongst the delights of the Court ; but to serve him in the difficulties of War, amongst troubles and persecutions, is a true mark of constancy and loyalty. S. *Angela de Fulgino* says, that the Prayers, which are most acceptable to God, are those, which are made by force and constraint, that is, to which we apply our selves not for any delight, we find in them, nor for any inclination of our own, but meerly to please God, whereto our Will drives us by violence, forcing and breaking through the driness and resistance, which oppose us. I say the same of all sorts of good works ; for the more contradiction we find against them, either exterior or interi-

or, the more are they priz'd and esteem'd in the sight of God. The less there is of our particular interest in the pursuit of vertues, the more brightly the purity of Gods Love shines in us. A Child easily kisses his Mother when she gives him Sugar; but it is a sign of greater love if he kifs her after she has given him Worm-wood.

C H A P. XV.

Confirmation and explanation, of what has been said, by a notable example.

1. **T**O make this instruction more evident, I will recite an excellent piece of the History of *S. Bernard* in such manner as I have found it in a Learned and Judicious Writer. He says then thus. It is an ordinary thing almost

almost to all them, that begin to serve God, and are not yet experienc'd in the subtraction of Grace, nor in Spiritual changes, that this favour of sensible Devotion, and that acceptable light, which makes them hasten into the way of God, hapning to fail, they presently lose courage, and fall into faintness and sadness of Heart. Persons of understanding give this reason for it; that human nature cannot long continue fasting, and without some delectation, either Heavenly or Earthly. Now as Souls, lifted up above themselves by the tast of higher pleasures, easily renounce visible objects: So when by Gods disposition that Spiritual joy is taken from them, finding themselves on the other side depriv'd of Bodily comforts, and being not yet accusom'd to expect with patience the return of the true

Sun, it seems to them, that they are neither in Heaven nor in Earth, but that they shall lie bury'd in a perpetual Night ; so that as little Children, newly wean'd, having lost their Tets, they languish, and groan, and become froward and troublesom, especially to themselves.

2. This then hapned (in the voyage mention'd in the History) to one of the company, call'd *Geoffry of Peronne*, but newly dedicated to the service of God. He, being suddenly become dry, and destitute of consolation, and possess'd with inward darknes, began to remember his Worldly Friends, his Parents, and the Riches, he had forsaken. By which means he was assaulted with so strong a Temptation, that not being able to hide it in his discourse, one of his greatest confidents perceiv'd it ; and having dextrously

dextrously found a fit opportunity, spake thus unto him in private. What means this, *Geoffry*? Whence comes it, that thou art so extraordinary pensive and melancholy? Ah Brother! answered *Geoffry* with a deep sigh, I shall never more be merry, while I live. The other mov'd with compassion at these words, with a Brotherly zeal went, and told all this to their common Father *Saint Bernard*; who perceiving the danger, went into the next Church to Pray to God for him, and *Geoffry* in the mean while overwhelm'd with sadness, resting his Head upon a Stone, fell a sleep: But after a little time both of them arose, the one from Prayer with the favor obtain'd, the other from sleep with so pleasant and smiling a countenance, that his dear friend, marvelling at so great and sudden a change, could

not refrain from giving him a friendly reproach upon the answer, he had but a little before given him. Then *Geoffry* reply'd; I told thee before, that I should never more be joyful; now I assure thee, that I shall never more be sorrowful.

3. This was the success of that Devout persons Temptation. But observe in this Story, dear *Philorhea*, 1. That God ordinarily gives some fore-tasts of Heavenly joy to such, as enter into his service, so to withdraw them from Earthly pleasures, and encourage them in the pursuit of the Divine love: As a Mother, who to intice and allure her little Child to her breasts, puts Hony upon her Tets. 2. That notwithstanding this, God sometimes, according to the disposition of his Wisdom, takes from us the Milk and Hony of consolations, to the end, that
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weaning us in this manner, we might learn to Eat the more dry and hard Bread of a vigorous Devotion, exercis'd by the trial of Afflictions and Temptations. 3. That sometimes very vehement Temptations arise in this drought and barrenness; and then we must constantly fight against them, for they come not from God: But withal we must patiently suffer this desolation, since God is pleas'd to exercise us with it. 4. That we must never lose courage among these inward griefs, nor say with good *Geoffry*, I shall never more be joyful, for in the Night we must expect the Day: And again in the fairest Spiritual Weather, that we can have, we must not say, *now shall I never more be sad*. No, for as the Wise Man says, in time of prosperity we must be mindful of adversity; we must hope in our afflictions,

afflictions, and fear in our prosperities; and as well in the one, as in the other, we must always be humble. 5. That it is a sovereign remedy to discover our evil to some Spiritual friend, who may be able to comfort us.

4. In fine, for conclusion of this so necessary admonition, I observe, that as in all other things, so in these, God and the Devil have contrary pretensions. For God would by them bring us to purity of Heart, to a general renunciation of our own interest, in what concerns his service, and to a perfect denial of our selves: But the Devil endeavours by his pains to make us lose courage, and to put us into the way of sensual pleasures, and at last to render us troublesom to our selves and others, thereby to disgrace and defame holy Devotion. But if you observe diligently these lessons,

sons, which I have given you, you shall much augment your perfection in the exercise, you shall perform amongst these interior afflictions, of which I will not end the discourse, till I have said one word more.

5. Sometimes these loathings, this drought and barrenness proceed from an indisposition of Body; as when through excess of watching, working, fasting, we find our selves oppress'd with weariness, drowsiness, heaviness, and such like infirmities; which, altho they depend upon the Body, yet cease they not to incommode the Spirit by reason of the strict correspondence between them. Now in such occasions we must always be mindful to perform many acts of vertue with our Spirit. or superior Will: For altho our whole Soul seem to be asleep and stupify'd with drowsiness.

ness and weariness, yet the actions of our Spirit cease not to be very acceptable to God. And we may say at that time with the sacred Spouse, *I sleep, but my heart watcheth.* And as I said before, tho there be less delight in working in this manner, yet there is more vertue and merit. The remedy in such occurrences is, to refresh the Body by some kind of lawful delight and recreation. So Saint *Francis* ordain'd, that his Religious should use such moderation in their labors, that they should not depress the fervor of the Spirit.

6. And this makes me remember, that this glorious Father was once assaulted and tormented with so profound a melancholy of Spirit, that he could not but declare it in his behavior: For when he desir'd to converse with his Religious, he could not; if he with-

withdrew himself from them, it was worse; abstinence and mortification of his flesh oppress'd him, and Prayer eased him not at all: He continu'd two years in this manner, so that he seem'd to be utterly forsaken of God; but at length, after he had humbly suffer'd this rough Tempest, our Saviour in a moment restor'd him to a happy Tranquillity. This shews that the greatest Servants of God are subject to these disturbances, and therefore the lesser ought not to be dismay'd if sometimes they happen to them.

THE

THE
FIFTH PART
OF THE
INTRODUCTION,

Containing
Exercise and instructions, to re-
new the Soul, and confirm it
in Devotion.

CHAP. I.

*That we ought evry year to renew
our good purposes by the exercises
following.*

I. **T**HE first point of these
exercises consists in
knowing well the im-
portance of them. Our human
nature falls easily from her good
affections,

affections; because of the frailty and evil inclinations of our flesh, which burthen the Soul, and weigh her downwards, unless she often raise up her self by main force of resolution; as Birds fall suddenly to the ground, if they multiply not the strokes and spreadings of their Wings, to keep themselves in flight. For this cause, dear *Philorhea*, you had need very often renew and repeat the good purposes, you have made to serve God, for fear lest by negligence you relapse into your first estate, or rather into a far worse. For Spiritual falls have this property, that they cast us always lower, than the estate was, from which we ascended up to Devotion.

2. There is no Clock, be it never so good, but must be wound up twice a day, Morning and Evening, and at least once a year taken

taken in pieces, to take away the Rust, it has gather'd, to mend, what is bow'd or broken, and to repair, what is worn : So he, that has a true care of his Heart, ought to wind it up to God Evening and Morning by the aforesaid exercises, and moreover many times take a review of his estate, redress and rectifie it, and at least once a year take it in pieces, and examin diligently every part of it; that is, all the affections and passions of it, that all defects may be repair'd. And as the Clock-maker with some delicate Oyl anoints the wheels, the springs, and all the moving parts of his Clock, that the motions may be more nimble, and the Clock less subject to Rust : So the Devout person, who has thus examin'd his Heart, to renew it well indeed, must anoint it with the Sacraments of Confession, and the holy

ly Eucharist. This exercise will repair your forces decay'd by time, warm your Heart, make your good resolutions return green, and your vertues blossom. The Antient Christians practis'd this diligently on the Anniversary Day of our Saviours Baptism, on which (as *St. Gregory Nazianzen* witnesses) they renew'd those professions and protestations, which they made in this Sacrament. Let us do the like, (my dear *Philothea*) disposing our selves most willingly to it, and employing our selves very seriously therein. Having then chosen a fit time according to the advice of your Ghostly Father, retiring your self into a little more Spiritual and real solitude than ordinary, make one, or two, or three Meditations on the following points, according to the method, I have given you in the second part.

CHAP.

C H A P. II.

Considerations on the Favor, which God does us by calling us to his service, according to the protestation mention'd before.

1. **C**ONSIDER the points of your protestation. The first is, to have for ever forsaken, cast away, detested, and renounc'd all mortal sin. The second, to have dedicated and consecrated your Soul, your Heart, and your Body, with all your faculties, to the love and service of God. The third, that if you chance to fall into any evil action, you will immediatly rise again by God's Grace. Are not these good, just, noble, and generous resolutions? Consider well in your Soul, how holy and reasonable this protestation

testation is, and how much to be desir'd.

2. Consider, to whom you have made this protestation; for it is to God. If our word, given to Men strictly obliges us, how much more does that, we have given to God? *Ah Lord! (said David) it is to thee my heart hath spoken, my heart hath pronounced this good word, I will not forget it.*

3. Consider in whose presence; for it was in the sight of the whole Court of Heaven. Alas! the holy Virgin, S. *Joseph*, your good Angel, S. *Lewis*, all this Blessed company beheld you, and sigh'd at your words with sighs of joy and approbation, and with the eyes of unspeakable love saw your heart prostrate at the feet of our Saviour, consecrating it self to his service. They made particular triumph for it in the
Heavenly

Heavenly *Jerusalem*, and they will now make commemoration of it, if with a true heart you renew your resolutions.

4. Consider, by what means you made this protestation: Alas, how good and gracious was God to you at that time? Tell me truly, were you not invited by the sweet inticements of the Holy Ghost? the Cords, with which God drew your little Bark to this secure Haven, were they not of love and charity? How did he seek to win you by his Divine Sugar, the Sacraments, reading, and prayer? Alas, dear *Philothea*, you were asleep, and God watch'd over you; he thought over your Soul thoughts of peace, he meditated for the meditations of love.

5. Consider, at what time God drew you to these great resolutions: It was in the flower of your age. Ah, what a felicity is it to learn

learn betimes that, which we cannot know but too late? S. *Augustin* having been call'd at the age of thirty years, cry'd out: O *Ancient Beauty*, how is it that I know thee so late? Alas, I saw thee before, but consider'd thee not. And you may well say; O Ancient sweetness, why did I not tast of thee sooner? and yet alas you did not deserve it then: Therefore acknowledging the great Grace of God in calling thee to him in your youth, say with *David*, *Tbou hast enlightned me, O God, and touched me from my youth, and I will for ever declare thy mercy.* But if this were in your age, alas *Philothea*, what a favour was it after you had mispent so many former years that God has call'd you before death, and stopt the current of your misery in a time, wherein if it had continu'd, you had been eternally miserable!

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6. Consider the effects of this vocation, and I believe, you will find a good change, comparing that which you are, with that, which you have been. Do you not esteem it a happiness to know, how to speak to God by Prayer? to have an affection to love him? to have appeas'd and pacify'd many passions, which tormented you? to have avoided many sins and perplexities of Conscience? and in a word, to have communicated so much more often than you would have done, uniting your self to this sovereign Fountain of eternal Grace? Ah, what inestimable Favors are these! We must weigh them, *Philothea*, with the weights of the Sanctuary: It is Gods right hand, that has done all this: *The right hand of God (says David) has done powerfully, his right hand has rais'd me : I will not die but live, and declare*

clare with heart, word, and deed the wonders of his goodness.

7. After all these considerations, which, as you see, do furnish you with plenty of good affections, you must simply conclude with thanksgiving, and an affectionate Prayer for your good progress: And so retire with great humility and confidence in God, deferring to pronounce your resolutions till after the second point of this exercise.

CHAP. III.

The examination of our Soul concerning her advancement in Devotion.

THe second point of this exercise is somewhat long, and to practise it, it is not requisite to perform it all at once, but at di-

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vertimes; as to take that, which concerns your demeanour towards God at one time, that which appertains to your self at another, that which touches thy Neighbor at a third, and the examining of your passions at a fourth. Neither is it requisit or necessary to do it all kneeling, but only the beginning and ending, which comprehend the affections. The other points of the examination you may perform profitably walking, or more profitably in bed, if you can be there without drowsiness, and thoroughly awake: But to do this, you must have read them well before. Yet it is requisit to perform all this second point in three days and two nights at the most, taking every day and night some hour, that is to say, some time most convenient for you: For if this exercise should be done at times far distant
one

one from another, it would lose its force, and make but weak impressions.

2. After every point of the examination, observe in what you find your self to fail, and in what you are defective, and what principal disorders you have discover'd; that so you may declare them, and take counsel, resolution, and strength of Spirit. And altho on those days, in which you shall perform this exercise, it is not necessary to retire your self absolutely from company, yet you must be somewhat more private than ordinary, especially towards the Evening, that you may go early to bed, and take the Rest of body and repose of mind, necessary to Meditation. And in the day time you must use frequent aspirations to God, to our Lady, to the Angels, to all the Heavenly *Jerusalem*: And all this

must be done with a heart longing after God, and the perfection of your Soul.

3. To begin then this examination well; First, place your self in the presence of God. 2. Invoke the Holy Ghost, imploring light and clearness, that you may know your self well; say with S. *Augustin*, who cry'd out before God in humble Spirit, *O Lord, let me know thee, and let me know my self*: And with S. *Francis*, who ask'd God, *who art thou, and who am I?* Protest, that you are not solicitous of your advancement, to the end to rejoyce at it in your self, but to rejoyce at it in God; not to glorifie your self, but to glorifie God, and give him thanks for it. Protest likewise that if you find, that you have gon little forward or rather backward, you will not for all that be dejected nor wax colder through

through faintness of heart ; but that you will rather take more courage, become more humble, and take more care to amend your faults by the assistance of God's Grace. 3. This done, consider gently and quietly how you have behav'd your self even till that present hour towards God, towards your Neighbor, and towards your self.

C H A P. IV.

*An examination of the estate of our
Souls towards God.*

1. **I**N what state is your heart as concerning mortal sin? have you a firm resolution never to commit any, whatsoever shall happen? Has this resolution continu'd since your last protestation till this time? In this reso-

lution consists the foundation of a Spiritual life.

2. How is your heart dispos'd in respect of Gods Commandments ; do you find them good, pleasant and delightful? Ah ! my dear Child, he, that has his Taste right and his Stomach good, loves wholesome meats, and rejects others.

3. How is your heart in case of venial sins ? we cannot keep our selves from committing now and then one ; but is there none to which you have a special inclination ? or (which is worse) is there none, to which you bear love and affection ?

4. How is your heart affected towards Spiritual exercises ? do you love them and esteem them ? are you not out of humor with them ? to which of them do you find your self least or most inclin'd ? To hear the Word of God,
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to read it, to discourse of it, to meditate, to aspire to God, to go to Confession, to receive Spiritual instructions, to prepare your self to Communion, to Communicate, to restrain your affections; in all this what is there repugnant to your heart? And if you find any thing, to which your heart has less inclination, examin, from whence that dislike arises, and what causes it.

5. How is your heart towards God himself? does it take pleasure in the remembrance of God? does it find sweetness therein? Ah! said David, *I have thought upon God and taken delight therein.* Do you find a promptness and willingness in your heart to love God, and a particular contentment in relishing this love? Does your heart recreate it self in meditating on the immensity, bounty, and sweetness of God? if the

remembrance of God happen to you amidst the affairs and dainties of the World, does it find place in your heart? Does it seize upon it? Do you find your heart turn towards God, and as it were go to meet him? Certainly there are such Souls in the World.

6. A Wife, when her Husband comes home from a long Journey, so soon as she knows of his return, or hears his voice, altho she be engag'd in business, and detain'd from him by some necessity, yet her heart cannot be withheld from him, but abandons all other thoughts, to think upon her Husband return'd. It is the same with Souls, that love God well; let them be never so busie, when the remembrance of God comes near them, they neglect all things else, for joy, that this dear remembrance is returned: And this is a very good sign.

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7. How is your heart affected towards Jesus Christ, God and Man? Do you take pleasure in him? *Bees* delight in their Hony; *Wasps* in ill favours: So good Souls take a contentment in Jesus Christ, and bear an extream tenderness of love towards him; but the wicked delight in vanities.

8. How is your heart affected towards our blessed Lady, your good Angel, and the Saints; do you truly love them? Have you a special confidence in their favor and intercession? Do their Images, their lives, and praises please you?

9. Concerning your Tongue; how do you speak of God? Do you please your self to speak well of him, according to your condition and ability? Do you love to Sing Hymns to his praise and glory?

10. Concerning works; think,
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whether you have a true hearty desire of the exterior glory of God, and to do somewhat for his honor: For such, as love God, love with him the ornament of his House.

11. Consider, whether you have forsaken any affection, or renounc'd any thing for Gods sake; for it is a great sign of love to deprive our selves of any thing in consideration of him, whom we love. What have you then heretofore forsaken for the love of God?

C H A P.

C H A P. V.

*An examination of our estate touch-
ing our selves.*

1. **H**OW do you love your self? Do you not love your self too much for the worlds sake? If so, you will desire to dwell always here, and will be very solicitous to establish your self on Earth: But if you love your self for Heavens sake, you will desire (at least you will be contented) to depart from hence, whensoever it shall please our Saviour.

2. Do you keep good order in the love of your self? For there is nothing ruins us, but the inordinate love of our selves. Now well order'd love requires, that we love the Soul better than the Body;

Body ; that we take more care to store up vertue, than any other thing; that we make more account of Heavenly Glory, than of base and transitory honor. A well order'd heart will rather say in it self, *What will the Angels say if I think upon such a thing ?* than, *what will Men say.*

3. What love do you bear to your heart? Are you willing to serve it, when it is sick? Alas, you owe it this care to help your self, and procure it to be succour'd by others, when passions torment it, and to lay aside all other cares for that.

4. What do you esteem your self in the sight of God? Nothing doubtless. It is no great humility in a Flie, to think her self nothing in regard of a Mountain ; nor for a drop of Water, to esteem it self nothing in comparison of the Sea ; nor for a spark of
Fire,

Fire, to hold it self nothing in respect of the Sun: But Humility consists in not esteeming our selves better than others, and in desiring not to be esteem'd by others. In what estate are you in this respect?

5. Touching your Tongue; Do you not boast either on the one side, or the other? Do you not flatter your self in speaking of your self?

6. As for works; do use you no recreation destructive to your health? I mean, vain and unprofitable pleasures, too much watching without cause, and such like?

CHAP.

C H A P. VI.

*An examination of the estate of our
Souls towards our Neighbor.*

1. **T**He love between Husband and Wife ought to be gentle and calm, firm, and constant; and grounded principally on the Ordinance of God, who commands and requires it. The same is to be understood of love amongst Children, Kindred, and also amongst Friends, every one in his degree.

2. But to speak in general in what state your heart is towards your Neighbor: Do you love him cordially, and for Gods sake? To discern this well, you must represent to your self certain peevish and crabbed persons; for it is to such people, that we exercise

eise the love of God towards our Neighbor , and much more towards such, as have injur'd us either in word or deed. Examine well, whether your heart be right towards them, or whether you find any repugnancy against this love.

3. Are you apt to speak ill of your Neighbor, and especially of such, as love you not? Do you any prejudice to your Neighbor, directly or indirectly? If you have the use of reason, you will easily discern your defects.

CHAP.

C H A P. VII.

*An examination of the affections
of our Soul.*

1. **I** Have thus drawn out these points into length, because in the examination of them consists the knowledge of our Spiritual advancement: For as concerning the examination of sins, I leave that for the Confessions of such, as never think of advancing.

2. Yet we must not labor in any one of these Articles otherwise than very gently, examining only, in what state our heart has been concerning them since our resolution, and what notable defects we have committed in them.

3. But to abridge all; we must reduce our examen to the survey of our passions: And if it be trouble-

troublesome to consider, every particular so exactly, as is prescrib'd, we may examin, in what state we have been, and how we have behav'd our selves, in this manner. In our love towards God, our Neighbor, and our selves. In our hatred, towards sin in our selves, and towards sin in others; for we must desire the extirpation both of the one and the other. In desires touching Riches, Pleasures, Honors. In fear of danger to fall into sin, and in fear of loss of Worldly goods; for we fear the one too much, and the other too little. In hope, too much fix'd upon the World and Temporal things, or too little upon God and eternal things. In sadness, if it be too excessive for transitory things; and in joy, if it be too great for trivial things. In fine, what affections predominate in your heart? What passions

passions most of all possess it? In what has it chiefly gone astray? For by the passions of the Soul we may judge of her estate, examining them one after another. For as he, that plays on the Lute, by touching all the Strings finds, which are out of tune, and accords them either by winding them up, or letting them down: So we having examin'd the love, hatred, desire, fear, hope, sadness, or joy of our Soul, if we find them out of tune for that Air, which we would play, which is the glory of God, we may tune them by means of his Grace, and the counsel of our Ghostly Father.

CHAP.

C H A P. VIII.

Affections to be exercis'd after this examination.

AFTER you have gently consider'd each point of this examination, and seen in what state you are, you shall proceed to affections, in this manner.

1. Give God thanks for the amendment you have found in your life since your resolution: And acknowledge, that it was his Mercy alone, that has wrought it in you, and for you.

2. Humble your self profoundly before his Majesty, acknowledging, that if you have not much profited, it has been your own fault, because you have not faithfully, courageously, and constantly comply'd with the inspirations,

rations, lights, and motions; which he has given you in Prayer, and by other means.

3. Promise him that you will for ever praise him for the favors conferr'd upon you, in converting you from your evil inclinations to this amendment.

4. Ask pardon of him for the unfaithfulness and disloyalty, which you have return'd for these Graces.

5. Offer him up your heart, to the end he may make himself sole Master of it.

6. Beseech him to render you intirely faithful to him.

7. Invoke the Saints, our B. Lady, your good Angel, your Patron, S. *Joseph*, and the rest.

CHAP.

C H A P. IX.

*Considerations, proper to renew our
good purposes.*

1. **A**FTER you have made this examination, and diligently conferr'd with some good Director concerning your defects, and the remedies for them, take these considerations following; making one of them every day by way of Meditation, employing therein the time of your Prayer, and do this always in the same method for matter of preparation and affections, which you have us'd in the Meditations of the first part; placing your self first of all in the presence of God, and then imploring his Grace to establish you in his holy love and service.

CHAP.

C H A P. X.

The first consideration: Of the excellency of our Soul.

1. **C**ONSIDER the worth and excellency of your Soul, indued with an Understanding which knows not only all this visible World, but also that there are Angels, and a Heaven, that there is a most high God, most good, and ineffable, and that there is an Eternity; and further knows the means, how to live well in this visible World, and to associate her self to the Angels in Heaven, and to enjoy God Eternally.

2. Your Soul has also a Will, all noble, which can love God, and cannot hate him in himself. Consider your heart how generous

rous it is; and that as no corrupt thing can entice the Bees, but their delight is only amongst the Flowers: So your heart hath no repose but in God alone; no Creature can satisfie it. Recalld boldly the most dear and beloved affections, which heretofore possess'd your heart, and judge in truth, whether they were not full of unquiet molestations, of irksome thoughts, and importunate cares, amongst which your poor heart was miserable.

3. Alas! our heart runs greedily after Creatures, thinking to satisfie its desires in them: But as soon as it has met with them, it finds it self deceiv'd, and that nothing can content it; God being unwilling, that our heart should find any resting place, till like the Dove, sent by *Noah* out of the Ark, it return to him from whence it went forth. Ah, what beauty

beauty of nature is in our hearts? And why then do we detain it against its will in the service of Creatures?

4. Oh, my fair Soul, (should you say) thou canst understand and love God, why wilt thou content thy self with less? Thou mayst pretend to Eternity, wherefore dost thou busie thy self in momentary things? It was one of the griefs of the prodigal Child, that, when he might have far'd deliciously at his Fathers Table, he fed nastily amongst the Swine. O my Soul, thou art capable of God, Wo be to thee, if thou satisfie thy self with any thing less than God.

5. Rouse up your Soul vigorously with this consideration; put her in mind that she is immortal, and worthy of Eternity; fill her with courage upon this subject.

C H A P. XI.

The second consideration : Of the excellency of vertues.

1. **C**ONSIDER that only vertue and Devotion can render your Soul contented in this World. See how fair they are ! make a comparison between vertues and their contrary vices. What sweetness is there in patience, compar'd to revenge ? In mildness, in respect of anger and frowardness ? In humility, in regard of pride and ambition ? In liberality, compar'd to covetousness ? In charity in comparison of envy ? In sobriety in respect of intemperance ? Vertues have this excellency, that they delight the Soul with an incomparable sweetness and pleasure, after we have

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practis'd them ; whereas Vices leave her infinitely weary'd and tir'd. Why endeavour we not then to obtain these pleasures?

2. In case of Vices, he, that has but few, is not contented, and he, that has many, is discontented ; but for Vertues, he that hath but few, yet has he already content, which daily increases.

3. O Devout life ! how fair, lovely, sweet, and pleasant art thou ! thou sweetnest tribulations, and augmentest consolations : Without thee, even good is evil, pleasures are full of restless troubles and deceitfulness. Ah ! he that understands thee well, will say with the Samaritan, *Lord give me this Water* : An aspiration very frequent to the Holy Mother Teresa, and S. Catharin of Genoa, altho upon different occasions.

C H A P. XII.

*The third consideration: Of the
examples of Saints.*

1. **C**ONSIDER the examples of the Saints of all sorts; what is it, that they have not done to love God, and to be entirely his? Look on the invincible Martyrs in their resolutions; what torments have they not suffer'd in keeping them? But above all, those fair and flourishing Virgins, whiter than Lilies in purity, redder than Roses in Charity, some at twelve, others at thirteen, fifteen, and twenty years of age, have endur'd a thousand sorts of Martyrdoms, rather than they would renounce their resolutions, not only in the profession of their Faith, but also in

their protestation of Devotion; some dying, rather than they would forsake their Virginity, others rather than they would quit their attendance on the poor, comforting the afflicted, and burying the dead. O God, what constancy has that frail Sex shew'd in like occasions!

2. Consider so many Holy Confessors; with what courage have they contemn'd the World? How invincible have they been in their resolutions? Nothing could make them relinquish them: They embrac'd them without reservation, and kept them without exception. Good God! what admirable things does S. *Augustin* write of his Mother *Monica*? With what constancy did she pursue her enterprize of serving God, in her Marriage, and in her Widowhood? And S. *Hierom* of his dear Daughter *Paula*,
amongst

amongst how many crosses, how many various accidents? What is there that we may not do after such excellent patterns? They did all for the same God, for the same Vertues; why should not we do as much in our condition, and according to our vocation for our good resolution and holy protestation?

C H A P. XIII.

The fourth consideration : Of the love, that Jesus Christ bears us.

1. **C**ONSIDER the love, with which Jesus Christ our Lord suffer'd so much in this world, and especially in the Garden of Mount *Oliver*, and upon Mount *Calvary*. This love concern'd you, and by all his pains and torments he obtain'd of God

the Father good resolutions and protestations for your heart; and by the same means further obtain'd all things necessary for your Soul, to maintain, nourish, strengthen, and fulfil these resolutions. O resolution, how precious art thou, being Daughter of such a Mother as is the passion of my Saviour! O how carefully ought my Soul to cherish thee, since thou hast been so dear to my sweet Jesus! Alas, O Saviour of my Soul, you dy'd to gain me resolutions: Ah! give me Grace to die rather than to lose them. Observe, *Philothea*, it is certain, that the heart of our dear Jesus saw your heart from the Tree of the Cross, and lov'd it, and by this love obtain'd for it all the blessings that ever you shall have, and amongst others these resolutions. Yes, my dear *Philothea*, we may all say with the Prophet
Jeremy;

Jeremy ; O my Lord, before I was, you beheld me, and call'd me by my name ; since that in truth his Divine goodness in his love and mercy, prepar'd all the general and particular means of our Salvation, and consequently our resolutions. Yes without doubt, as a Woman with Child prepares the Cradle, Linnen, Swathing bands, and even a Nurse for the Child, which she hopes to bring forth, altho it be not yet in the World : So our Saviour, having his goodness great with Child of you, pretending to bring you forth to Salvation, and to make you his Daughter, prepar'd upon the Tree of the Cross all that was necessary for you, your Spiritual Cradle, your Linnen and swathing-bands, your Nurse, and all that was convenient for your blessedness. These are all the

means, all the allurements, all the Graces by which he conducts your Soul, and would bring it to perfection.

2. Ah! my God, how deeply ought we to imprint this in our memory! is it possible that I have been lov'd, and so tenderly lov'd by my Saviour, that he should think of me in particular, and of all these little occurrences, by which he has drawn me to him? And how then ought we to value, esteem, and employ all this to our advantage? This is very pleasant: This loving heart of my God thought upon *Philothea*, lov'd her, and procured her a thousand means of Salvation, even as much as tho there had been no other Soul in the World for him to think of; just as the Sun shining upon one side of the Earth, enlightens it no less than if it shin'd in no other place, but only there;
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for in the very same manner did our Lord think and take care of all his dear Children, providing for each one of us as though he had not thought upon the rest. *He hath loved me, (says S. Paul) and hath given himself for me; as if he had said, for me only, just as tho he had done nothing for the rest.* O *Philothea*, this ought to be ingraven in your Soul, to cherish and nourish your resolutions, which have been so precious to the heart of our Saviour.

C H A P. XIV.

The fifth consideration: Of the eternal love of God towards us.

CONSIDER the external love, which God has born you: For before our Lord Jesus Christ, as Man, suffer'd for you on the

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Cross,

Cross, his Divine Majesty design'd you in his Sovereign goodness, and lov'd you infinitely. But when began he to love you? Even when he began to be God. And when began he to be God? Never; for he has always been God without beginning and without ending, and so he has lov'd you from all Eternity: And therefore has he prepar'd for you the Graces and favors, which he has conferr'd upon you. He says by his Prophet, speaking to you, as well as to any other, *I have loved thee with a perpetual Charity, therefore have I drawn thee unto me, taking pity of thee.* He then thought amongst other things to cause you to make good resolutions to serve him.

2. O God, what resolutions are these, which God has thought, meditated, and design'd from all Eternity! How dear and precious ought

ought they to be to us ! what ought we to suffer ; rather than to forsake one tittle of them ! Sure the World ought rather to perish : For all the World together is not worth one Soul ; and a Soul is worth nothing without resolutions.

C H A P. XV.

General affections on the precedent considerations, and a conclusion of this exercise.

1. **O** Dear resolutions ! you are the beautiful Tree of life, which my God has planted with his own hand in the midst of my heart, and my Saviour would water with his Blood to make it fructify : I will rather suffer a thousand deaths, than that any Wind shall overturn you. No, neither

neither vanity, nor delights, nor riches, nor tribulations shall ever force me from my design.

2. Alas! Lord, but you have planted, and eternally preserv'd this fair Tree in your Fatherly bosom for my Garden. Alas! How many Souls are there, which have not been favour'd in this manner, and how then shall I ever humble my self enough under your mercy?

3. O fair and holy resolutions! If I keep you, you will preserve me; if you live in my Soul, my Soul shall live in you: Live then for ever, O resolutions, which are eternal in the mercy of God; live and remain eternally in me, for I will never forsake you.

4. After these affections, you must consider apart the means, necessary to maintain these dear resolutions, and protest to use them

them faithfully ; as frequent Prayer, the Sacraments, good works, amendment of our faults discover'd, avoiding occasions of evil, and following the counsels, which shall be given you to this end.

5. This done, as by way of recovering breath and courage, protest a thousand times that you will continue in your resolutions ; and as if you had your Heart, your Soul, and your Will in your Hands, Dedicate them, Consecrate them, Sacrifice them to God, protesting, that you will never receive them again, but leave them in the hand of his Divine Majesty, to follow in all things his holy ordinance.

6. Pray to God to renew you intirely, and to bless and confirm this renewing of your protestation. Invoke the B. Virgin, your Angel, S. Lewis, and other Saints.

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7. In this commotion of Heart go to the feet of your Confessor, accuse your self of the principal faults, you shall observe to have been committed since your last general Confession, and receive absolution in the same manner you did the first time, and pronounce your protestation before him, and sign it, and in the end, go unite your renewed heart to your Lord and Saviour in the holy Sacrament of the Eucharist.

C H A P. XVI.

Considerations after this exercise.

1. **T**He day, you shall have made this renovation and the other following, you ought very often to repeat by Heart and by mouth, those ardent speeches of S. Paul, S. Augustin, S. Catharin

tharin of Geneva, and others: No, I am no more mine: Whether I live or die, I am my Saviours. I have nothing, that is Me or Mine: My me is Jesus, and my mine is to be wholly his. O World, thou art always thy self, and I have been always my self, but from henceforth I will be no more my self. No, we will be no more our selves, for we will have a chang'd Heart, and the World, that has so oft deceiv'd us, shall be deceiv'd in us: For not observing our change but by little and little, it will think us always to be Esau, and we will prove Jacob.

2. All these exercises must rest in our Hearts: And when we have finish'd our Meditation, we must go fair and softly to our affairs and conversations, for fear lest the liquor of our resolutions be suddenly spilt; for it must sink and disperse it self into all
the

the parts of our Soul, yet without force, either of mind or body.

CHAP. XVII.

An answer to two objections which may be made against this Introduction.

THE World will tell you, *Philothea*, that these exercises and advices are so many, that he, who will practise them, must apply himself to nothing else. Alas, dear *Philothea*, should we do nothing else, we should do well; since so we should do that, which we ought to do in this World. But see you not the deceit? If all these exercises were to be perform'd every day, they would indeed busie us enough: But it is not requisite to practise them but in time and place, each one.

one according to occasion. How many civil laws are there in the Digest, and Code, which ought to be observ'd? But that is to be understood according to occurrences; not that every one should practise them every day. Moreover *David*, a King full of most difficult businesses, practis'd many more exercises than I have prescribed you. *Saint Lewis*, an admirable King both in Peace and in War, and one, that with an incomparable care administred Justice, manag'd his affairs, heard daily two Masses, said Evensong and Complin with his Chaplain, perform'd his Meditation, and visited Hospitals every *Friday*, Confess'd, and took the Discipline, heard Sermons very often, and us'd Spiritual Conferences; and for all that never omitted one only occasion in the publick, which he did not more diligently put

put in execution : And his Court was more Splendid and Flourishing, than ever it had been in the time of his Predecessors. Perform then these exercises cheerfully, as I have prescrib'd them, and God will give you leisure and strength enough for all the rest of your business ; yea tho he make the Sun stand still for you, as he did in the time of *Joshuah*. We always do enough, when God works with us.

2. The World will say, that I suppose almost throughout the whole work, that my dear *Philotheca* has the gift of mental Prayer ; and yet every one has it not : So that this Introduction will not serve for all. This is true without doubt, I have presuppos'd that : And it is true too, that every one has not the gift of Mental Prayer ; but it is likewise true, that almost every Man may have it,

it, even the most unlearned, so that they have good Conductors, and that they labor to obtain it, as much as is requisit. And if there be any, who have not this gift in any proportion, (which I think can happen but very seldom) a Wise Director will easily make them supply that want, either by making them to read, or hear read these same considerations, which are put into Meditation.

C H A P. XVIII.

*Three principal advices for this
Introduction.*

1. **T**He first day of every month renew the protestation set down in the first part after Meditation: And protest at all times to have a Will to observe it; saying

saying with *David*, *No my God,*
I will never forget thy Justifications,
for in them thou hast given me life.
And when you shall find any disorder in your Soul, take your protestation in hand, and prostrate in the Spirit of Humility pronounce it from your Heart, and you shall find great refreshment.

2. Profess to all the World that you have a Will to be Devout: Be not ashamed of those common and ordinary actions, requisite to lead us to the love of God: Advow boldly, that you do your endeavor to Meditate, and that you had rather die, than sin Mortally; that you will frequent the Sacraments, and follow the counsels of your Ghostly Father, (tho many times for good considerations it be not expedient to name him.) For this freeness in Confessing, that we have a
Will

Will to serve God, and that we Consecrate our selves to his Love by a special affection, is most acceptable to his Divine Majesty, who will not have us be asham'd of him or his Cross. Besides it prevents many invitations, which the World would make to the contrary; and obliges us in point of Reputation to do, as we profess. The Philosophers profess'd themselves Philosophers, that they might be suffer'd to live like Philosophers: And we must make our selves known to be lovers of Devotion, that we may be permitted to live Devoutly. If any one tell you, you may live Devoutly without the practice of these exercises and advices, deny it not; but answer him mildly, that your weakness is so great, that you have more need of help than others.

3. In fine, my dearest *Philothea*,

I conjure you by all, that is Holy in Heaven and Earth, by the Baptism, which you have receiv'd, by the Breasts, which our Saviour Jesus Christ suckt, by the Charitable Heart, wherewith he lov'd you, by the Bowels of the Mercy, in which you hope, continue and persevere in this happy enterprise of a Devout Life. Our days pass away, Death is at the Gate; *the Trumpet sounds the Retreat*, (says S. Gregory Nazianzen) *let every Man be ready, for Judgment is near.* S. Symphorian's Mother, seeing him led to Martyrdom, cry'd after him; my Son, my Son, remember Eternal Life, look up to Heaven, and think upon him, that Reigns there; your approaching end will soon terminate the course of this Life. I say the same to you, *Philothea*, look towards Heaven, and forsake it not for Earth;

Earth ; consider Hell, and cast
not your self thither for transi-
tory pleasures: Remember Jesus
Christ, deny him not for the
World: And tho the labor of a
Devout Life seem hard, sing with
S. Francis,

*The greatest pains are greatest plea-
sures
To those, that seek for Heav'nly
Treasures.*

Live Jesus! to whom with the
Father, and Holy Ghost, be all
Honor and Glory, now and for
ever. *Amen.*

A
COLLECTION

Of the *Author's* choicest Maxims
touching the perfect Duty of a
Christian.

First, towards God.

1. **I**F the secrets of advancing in
perfection shall be demand-
ed, I know no other than this ;
To love God with all our heart,
and our Neighbor, as our selves.

2. Keep your eye stedfast upon
God, and your self ; and you shall
never see God without Goodness,
nor your self without Misery.

3. As none shall ever see God
so much, as he is visible ; so none
shall ever love him so much, as he
is amiable.

4. He,

Choice Maxims.

4. He, that covets not to love God still more and more, never loves him enough : Enough of this Divine exercise is not sufficient to him, that would stop there, as if he were satisfy'd.

5. To whom God is all, the World ought to be nothing.

6. Let us be, what God will, so that we be his : And let us not, be, what we will our selves, against the Will of God.

7. There is nothing so little, which may be slighted in Gods service.

8. The Souls great advancement in vertue consists not in much Meditating upon God, but in much loving him.

9. We must never forsake Gods service, nor refrain from good works, whatsoever opposition or ingratitude we find : For whoever seeks God, is never discourag'd for the faults of Men.

H h

10. Where

Choice Maxims.

10. Where Gods Will is accomplish'd, daily Bread is never wanting.

11. He, to whom God alone is pleasing, is displeas'd with nothing, but what displeases God.

12. 'Tis a sure sign, that we love nothing but God in all things, when we love him equally in all things; for he being always equal to himself, the inequality of our love towards him cannot proceed but from the consideration of something, that is not God.

13. In Divine matters a generous Soul finds greatest contentment in believing things most difficult.

14. All our actions take their value from their Conformity to Gods Will.

15. The love of God and suffering are the most acceptable Sacrifices, we can offer him, who sav'd us by love and suffering.

16. He,

Choice Maxims.

16. He, that neglects his own Will, complies best with Gods.

Towards our Neighbor.

1. The Rule of our Neighbor is the Tree of Knowledg ; we are forbidden to touch it by way of judgment, because God hath reserved it to himself.

2. We ought to love our Neighbor upon Earth, as we shall love him in Heaven.

3. We cannot love our Neighbor too much, but we may too much shew our love.

4. To bear with the imperfections of our Neighbor is one of the chief points of the love, we ow him.

5. We must never endure to hear evil spoken of any, but of our selves.

6. We must never undervalue any person. The workman loves

Choice Maxims.

not, that his work should be despis'd in his presence : Now God is present every where, and every person is his work.

7. It is a Spiritual injustice to desire to know the secrets of others, and to tell none of our own.

8. We ought not to love our Neighbor, either because he is vertuous, or because we hope, he will be so, but because God Commands us.

9. In matter of good works, we must speak little, think little, and do much.

10. It is a great evil not to do good.

11. The just Man never dies unprepar'd; for he is well prepar'd for death, who perseveres in Christian justice to the end.

12. Whosoever will arrive at a new life, must pass by the death of the old.

13. He,

Choice Maxims.

13. He, that is truly humble,
never thinks himself wrong'd.

Towards our selves.

1. To give a good Rule to our
Soul, we must Command her to
do all her actions in the presence
of God.

2. To live contented in a
moderate Estate, we must never
consider those, that have more,
but those, that have less than our
selves.

3. He, that most mortifies na-
tural inclinations, receives most
supernatural inspirations.

4. Meditate often on Eternity,
and no accidents of this mortal
life will trouble you.

5. It is not sufficient to ask ad-
vice, but we must follow it, and
willingly submit our own judg-
ment to that of others.

6. All Devotion is false, which

Choice Maxims.

is incompatible with our profession.

7. It is the great misfortune of Man, to desire to enjoy those things, which he should only use.

8. To have a desire to be poor, and not to receive the inconveniences of it, is too great Ambition; for it is to desire the Honor of Poverty, and the commodity of Wealth.

9. To be Rich in effect, and Poor in affection, is the greatest happiness of a Christian; for he has thereby the commodity of Riches for this World, and the merit of Poverty for the World to come.

10. There is no better way to end a true Spiritual life happily, than daily to begin it.

11. Who pretend to have part with Jesus glorify'd, must first take part with Jesus Crucify'd.

12. We must live in the World,

Choice Maxims.

World, as if our Souls were in Heaven; and our Bodies in the Grave.

13. In the death of our Passions consists the life of our Soul.

14. It is not Humility to acknowledge our selves miserable; that only is not to be a Beast: But it is Humility to desire, that others should esteem us so.

15. Our free Will is never so free, as when it is a Slave to the Will of God; never so much a Slave, as when it serves our own Lust: It is never alive, but when it dies to it self; nor ever dead, but when it lives to it self.

16. There is no reason to be given for the fault, we commit in sin: For the fault would not be sin, if it were not against reason.

17. Vertues never have their full growth, but when they bring forth desires of advancing, which

Choice Maxims.

like Spiritual Seeds, serve to produce new degrees of Vertues.

*Other Choice Maxims drawn out
of the same Author.*

1. **W**E must never speak of God, nor of things, which concern his Service, carelessly, by way of discourse, or entertainment; but always with great respect and an humble mind.
2. We must fear the Judgment of God without discouragement; and encourage our selves without Presumption.
3. Never consider the substance of things, but the Honor, which they have to be acceptable unto God.
4. I love not to hear it said, we must do this or that, because there is more merit: All must be done for the glory of God.
5. Be-

Choice Maxims.

5. Being exercis'd by Temptations, we must not grow impatient; but rest quiet in an humble and chearful resignation to the Will of God.

6. We shall never have peace with our selves, but when we have peace with God.

7. Whatsoever holy action we do, we please not God, except we do, what he requires of us: No more than a Painter in representing an *Eagle*, pleases him, that desired a *Bee*.

8. Let us never look upon our Crosses, but through the Cross of our blessed Saviour, and we shall find them so pleasant, that we shall more desire affliction, than all the comforts in the World.

9. All our Devotion must not be in our Oratory, in the Church, in Meditation, Prayers, and good desires; but we must proceed to practice, and remember to live ac-

Choice Maxims.

according to the resolutions, we have made in the fervor of Devotion.

10. Desire to obtain the love of God makes us Meditate, but that love once obtain'd makes us contemplate.

11. When our Will has met with God, it reposes in him, taking there its chief delight, yet ceases not to move forward in desire; but as it desires to love, so it loves to desire; it has the desire of love, and the love of desire.

12. Benefits are willingly receiv'd by all, but to receive afflictions belongs only to perfect love; which loves so much the more, because they are not to be lov'd, but in respect of the hand, that gives them.

13. In the House of the just Man every thing is busy, there is nothing unprofitable, nothing slothful.

14. We ought to perform the duty of our vocation, without
con-

Choice Maxims.

considering, what will follow.

15. To perfect obedience is requir'd the renouncing our own proper judgment.

16. Reason, invested with mildness and gentleness, has great force and lustre; but with Choler it loses both.

17. We ought not to disquiet our selves in our Temptations and infirmities: But glory rather in our weakness, to the end that Gods power may appear in us, supporting it against the force of Temptation.

18. Salvation is shewn to Faith, prepar'd for Hope, and given only to Charity.

19. The more humble a Soul is the more couragious is she; for believing, that she can do nothing of her self, she confesses God Omnipotent, who being able to use her as his instrument, for what he shall please, does also often make
choice

Choice Maxims.

choice of such, who are or think themselves the most unable.

20. The Man who refers himself wholly to God, is enabled thereby to do a thousand good deeds; and rendring faithfully all honor to him, it is incredible, what wonders God works by that Mans means.

21. The Spirit of a right vertuous Man does not strive to undertake much, nor to make a great noise or shew; but in all plainness and sincerity he labors to do well, what he undertakes, and that purely for the love of God.

22. Love to follow the advice of others much rather, than thine own, and do nothing without counsel; for that is the way not to err, but always to enjoy unchangeable tranquillity.

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*The communication of Doctor Thaulerus
with a poor Beggar ; in which is compre-
hended the example of a perfect Man, and
how we should resign our selves in all things
to the good pleasure of God.*

T Here was on a time a great Divine, who
prayed to God the space of eight years,
that it might be his good pleasure to direct him
to a man that might instruct and teach him the
true way of vertue ; and it hapned, that being in
this desire, he heard a voice from heaven, which
said to him, *Go to such a Church Porch, and there
thou shalt find a man, he will instruct thee in the
spiritual life.* Going toward the said Church,
he found a poor Beggar, who had his feet filthy,
foul, and all naked, whose clothes were not
worth a half peny, and he saluted him in this
sort ; God give you good morrow my friend :
The poor man answer'd him, Sir, I do not re-
member that ever I had an evil morrow. The Do-
ctor said to him, God give you a good and hap-
py life. Wherefore say you that, reply'd the
Beggar to him, for I was never unhappy ? Which
the Doctor not understanding, said to him again,
God blefs you my friend, pray speak, what you
mean. Then the poor Beggar answer'd him,
Good master Doctor, I shall willingly do it :
you know you bad me Good morrow, to which I
reply'd, that I never had any ill morrow ; for
when I have hunger, I praise God ; if it freez,
hail, snow, rain, be it fair or foul, I give praise
to God ; tho I be poor, miserable, and despis'd
on

on earth, I give thanks to God, and therefore I never had any evil morrow. You did wish me also a good and happy life, to which I made you answer, that I was never unfortunate, because I have always learnt to resign my self to God's will; being certain, that all his works cannot but be very good, by reason whereof all that happens to me by his permission, be it prosperity, adversity, sweet or iowr', I receive it as from his own hand, with great joy and comfort; and therefore I was never unfortunate, for I never desir'd any thing but the good pleasure of God. Which the poor man having said, the Doctor answer'd, But what would you say if God should damn you? If God would damn me, said the poor man? verily if he would use me so hardly, I have two arms to embrace; the one whereof is a profound humility, by the which I am united to his holy humanity; the other is love and charity, which joyns me to his Divinity, by which I would embrace him, in such sort, that he should be constrain'd to descend with me into hell, and I had rather without comparison be in hell with God, than without him in Paradise. The Doctor learnt in this communication, that a true resignation, accompany'd with profound humility of heart, is the shortest way to attain to God's Love. After that he ask'd of him again from whence he came: To whom he made answer, That God had sent him. The Doctor inquir'd yet of him, where he found God? I found him (quoth he) so soon as I had renounc'd all creatures. And where did you leave him, reply'd Doctor? I left him, answer'd the Beggar, with the poor, and clean of heart, and amongst men of good will. But who are you, my friend, says the Divine to him? The poor man made him answer, That he was a King: and he asking him where his Kingdom was; It is, says he, in my Soul, for I can so well rule and govern my senses, as well outward

outward as inward, that all my affections and passions do obey reason; which Kingdom is without doubt more excellent than all the Kingdoms of this world. Moreover, the foresaid Doctor demanded of him, who it was that had brought him to so great perfection? It was silence, answer'd the poor man, and my high lofty Meditations, and the Union I had with God: I could take no repose nor comfort in any creature of the world; by means whereof I found out my God, who will comfort me world without end. *Amen.*

Laus Deo.

F I N I S.

E R R A T A.

P age 3 line 4. read at all. P. 15. l. 21. for
 This r. the. P. 23. l. 21. f. weet r. sweet.
 P. 37. l. 13. r. cleamses. P. 38. l. 5. r. resolves. P.
 44. l. ult. r. exercise. P. 62. l. 5. f. is r. it. P.
 80. l. 8. r. choose. P. 104. l. 13. f. the r. then.
 P. 108. l. 8. del. a. P. 116. l. 11. r. a most. P. 137. l. 17.
 r. your. P. 162. l. 22. r. oblige. P. 163. l. 1. r. to you.
 P. 178. l. 7. del. a thousand. P. 184. l. 15. r.
 cooperate, l. 22. r. Blessed. P. 188. l. 8. r. are
 not. P. 214. l. 11. r. our. P. 219. l. ult.
 r. takes. P. 226. l. 15. r. notwithstanding.
 P. 237. l. 8. r. force. P. 238. l. 17. r. or. P. 261.
 l. 1. r. beginning. P. 269. l. 1. r. not male. P. 275.
 l. 11. f. must r. much. P. 338. l. 17. r. Aff'ction.
 P. 350. l. 14. r. two. P. 359. l. 10. f. there r. hey.
 P. 442. l. 11. r. to speak. P. 438. l. 12. r. these
 things. P. 508 l. 9. r. Heat. P. 587. l. 19. f. her
 r. our. P. 616. l. 18. f. his r. these. P. 661. l. 18.
 r. eternal.

2 1 V I 7